

**BASAAIR AL-DARAJAAT
FI FAZAIL AAL-E-MUHAMMAD^{asws}
BY**

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"الجزء العاشر (الف)"

Part Ten (a)

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CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW THE PLEDGE FROM THE MESSENGER OF ALLAH^{saww} REGARDING THE BEQUEST TO THE SUCCEEDING ONE AFTER HIM^{asws}

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال أخبرنا أبا عبد الله عاصم بن حماد عن عثمان بن عمرو بن الأشعث قال سمعت أبا عبد الله عليه السلام يقول أترون الموصى منا بوصى إلى من يريد لا والله ولكنه عهد من رسول الله صلى الله عليه وآله وسلم رجل فرجل حتى ينتهي إلى صاحبه.

1 – It has been narrated to us by Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from hamaad Bin Usman, from Amro Bin Al-Sha'ab who said:

'I heard Abu Abdullah^{asws} say: 'Do you think that the one^{asws} from among us^{asws} who has to make a will, can bequest it (Imamate) to anyone who he^{asws} so wants to? No, by Allah^{azwj}, but it is a pledge from the Messenger of Allah^{saww}, a man^{asws} after a man^{asws}, until it ends up with its Master^{asws}.

(2) حدثنا أحمد بن محمد عن عبد الله بن محمد عن داود بن يزيد عن عثمان بن عبد الله عليه السلام قال أترون الامر علينا ان نضعه فيمن شئنا كلاما والله انه عهد من رسول الله صلى الله عليه وآله إلى على بن أبي طالب عليه السلام رجل فرجل إلى ان ينتهي إلى صاحب هذا الامر.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullaah Bin Muhammad, from Abdullaah Al-Hajaal, from Dawood Bin Yazeed, who said:

'Abu Abdullaah^{asws} having said: 'Do you think that the Matter (Imamate), is up to us^{asws}, that we^{asws} make it to bear, on anyone that we^{asws} so desire? No, by Allah^{azwj}, it is a pledge from the Messenger of Allah^{saww} to Ali^{asws} Bin Abu Talib^{asws}, a man^{asws} after a man^{asws}, ending up to the Master^{asws} of this Matter'.

(3) حدثنا أحمد بن محمد عن الحسين بن سعيد عن عمرو بن عثمان عن سدير عن أحدهما قال سمعته يقول أترون الوصية انما هو شئ يوصى به الرجل إلى من شاء ثم قال انما هو عهد من رسول الله رجل فرجل حتى ينتهي إلى نفسه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Amro Bin Usman, from Hasaam, from Sudeyr, who said:

'I heard him^{asws} say: 'Do you think that the bequest (Imamate) is a thing that it can be bequeathed by the man^{asws} to the one^{asws} he^{asws} so desires to?' Then he^{asws} said: 'But rather, it is a pledge from the Messenger of Allah^{saww}, a man^{asws} after a man^{asws}, until it ends up to me^{asws}, meaning himself'.

(4) حدثنا أحمد بن محمد عن الحسين بن سعيد عن عمرو بن إبران قال ذكر أبو عبد الله عليه السلام الاوصياء وذكرت اسماعيل وقال لا والله يا أبا محمد ما ذاك علينا ما هو إلا إلى الله ينزل واحداً بعد واحد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Amro Bin Abaan who said:

'I mentioned to Abu Abdullaah^{asws}, the successors^{asws}, and I mentioned Ismail, and he^{asws} said: 'O Abu Muhammad, that is not up to us^{asws}. It (Imamate) is not, but up to Allah^{azwj}, He^{azwj} Sends down one^{asws} after another one^{asws}'.

(5) حدثنا محمد بن الحسين عن علي بن ابي اسياط عن عبد الله بن بكير عن عمرو بن اشعث قال سمعت أبا عبد الله عليه السلام يقول أترون هذا الامر علينا نضعه حيث شئنا كلاما والله انه عهد من رسول الله صلى الله عليه وآله رجل فرجل حتى ينتهي إلى صاحبه –

5 – It has been narrated to us by Muhammad bin Al-Husayn, from Ali Bin Abu Asbaat, from Abdullaah Bin Bakeyr, from Amro Bin Ash'as who said:

'I heard Abu Abdullah^{asws} say: 'Do you think that this Matter (Imamate) is up to us^{asws} that we^{asws} make it to bear, on anyone that we^{asws} so desire? No, by Allah^{azwj}, it is a pledge from the Messenger of Allah^{saww}, a man^{asws} after a man^{asws}, until it ends up to its Master^{asws}.

(6) حديث ایوب بن نوح عن صفوان بن یحیی عن عبد الله بن بکیر عن عمر بن عبد الله عليه السلام قال کنا عندنے نحو من عشرين انسانا فقل لعلکم ترون ان هذا الامر إلى رجل منا نضعه کيف نشاء کلا والله انه عهد من رسول الله صلی الله عليه وآلہ یسمی رجل فرجل حتی انتھی إلى صاحبه.

6 – It has been narrated to us by Ayub Bin Nuh, from Safwaan Bin Yahya, from Abdullah Bin Baker, from Amro, who said:

'Abu Abdullah^{asws} said, 'There were, in his^{asws} presence, something like twenty people. He^{asws} said: 'Do you all think that this Matter (Imamate) is up to to a man^{asws} from us^{asws}, we^{asws} make it to bear howsoever we^{asws} desire to?' By Allah^{azwj}, it is a pledge from the Messenger of Allah^{saww}, a man^{asws} after a man^{asws} is called, until it ends up to its Master^{asws}.

(7) حديث احمد بن محمد عن ابن ابی عمر عن بکیر وجمل عن عمر بن الاشت قال سمعت ابا عبد الله عليه السلام ان الوصی منا یوصی إلى من ی يريد لا والله ولكنه عهد من رسول الله صلی الله عليه وآلہ یسمی رجل فرجل حتی ینتھی الامر إلى صاحبه.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umer, from Baker and Jameel, from Amro Bin Al-Ash'as who said:

'I heard Abu Abdullah^{asws} say that: '(Do you think) the successor^{asws} from us^{asws} bequests it (Imamate) to the one^{asws} he^{asws} wants to? No, by Allah^{azwj}, but it is a pledge from the Messenger of Allah^{saww}, a man^{asws} after a man^{asws}, until the matter ends up to its Master^{asws}.

(8) حديث ابراهیم بن هاشم عن یحیی بن عمران عن علی بن ابی حمزة عن ابی بصیر عن ابی عبد الله عليه السلام قال اترون الوصیة انما یوصی بها الرجل منا إلى من شاء انما هو عهد من رسول الله إلى رجل فرجل حتی ینتھی إلى نفسه.

8 – It has been narrated to us by Ibrahim Bin hashim, from Yahya Bin Abu Umran, from Ali Bin Abu Hamza, from Abu Baseer, who said:

'Abu Abdullah^{asws} having said: 'Do you think that the bequest (Imamate), a man^{asws} from us^{asws} bequeaths it to anyone he^{asws} so desires to? But rather, it is a pledge from the Messenger of Allah^{saww} to a man^{asws}, after a man^{asws}, until it ended up with me^{asws}, meaning himself^{asws}.

(9) حديث عباد بن سلیمان عن سعد بن سعد عن صفوان بن یحیی قال سأله عن الامام إذا اوصى الذي يكون من بعده شيئاً فيفوض إليه يجعله حيث شاء أو كيف هو قال انما يقضى بأمر الله فقلت له انه حکی عن جدك انه قال اترون هذا الامر نجعله حيث نشاء لا والله ما هو الا عهد من رسول الله رجل فرجل مسمی قال الذي قلت له هو هذا.

9 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Safwaan Bin Safwaan Bin Yahya who said:

'I asked him^{asws} about the Imam^{asws}, if he^{asws} bequeaths (chooses a successor) the one^{asws} to be after him^{asws}, whether it is a thing delegated to him^{asws} to make it to wherever he^{asws} so desires to, or how is it?' He^{asws} said: 'But it is a Decision by the Command of Allah^{azwj}'. I said to him^{asws}, 'It has been related from your^{asws} grandfather^{asws} who^{asws} said: 'Do you think that this Command (Imamate), we^{asws} make to go to whosoever we^{asws} desire? No, by Allah^{azwj}, it is not but it is an oath from the Messenger of Allah^{saww}, a named man^{asws} to a named man^{asws}. He^{asws} said: 'That which he^{asws} said, it is as such'.

(10) حدثنا احمد بن الحسن بن على بن فضال عن ابيه عن عبد الله بن بكر عن عمرو بن الاشعث بمثل ماحكوا اصحابه.

10 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Amro Bin Al-Ash'as, similar to what has been recounted by his companions'.

(11) حدثنا احمد بن محمد عن على بن الحكم عن ابن ابي حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال سلطنه وطلبت وقضيت إليه ان يجعل هذا الامر إلى اسماعيل فابى الله الا ان يجعله لابي الحسن موسى ع.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from his father, from Ibn Abu Hamza, from Abu Baseer, who said:

Abu Abdullah^{asws} said: 'I^{asws} was asked to request Allah^{azwj} that He^{azwj} may Make this Command (Imamate) to Ismail but Allah^{azwj} Refused and He^{azwj} Made it go to Abu Al-Hassan Musa^{asws}.

(12) حدثنا الحسين بن محمد عن على بن محمد عن بكر بن صالح الرازى عن محمد بن سليمان المصرى عن عثمان بن اسلم عن معاوية بن عمار عن ابى عبد الله عليه السلام قال ان الامامة عهد من الله عزوجل معهود لرجل مسمى ليس للامام ان يزورها عن يكون من بعده.

12 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Saleh Al-Razy, from Muhammad Bin Suleyman Al-Misry, from Usman Bin Aslam, from Muawiya Bin Amaar, who said:

'Abu Abdullah^{asws} said that: 'The Imamate, is a pledge from Allah^{azwj} Mighty and Majestic, Pledged to a man^{asws} called to it. It is not up to the Imam^{asws} that he^{asws} should conceal it from the one^{asws} who^{asws} is to be after him^{asws}'.

(13) حدثنا الحسن بن محمد عن على المعلى بن محمد بن احمد بن عبد الله عن الحسين عن على بن عبد الله بن مروان الانباري قال كنت حاضرا عنه مضى ابى جعفر بن ابى الحسن عليه السلام فجاء أبو الحسن فوضع له كرسى فجلس عليه وابو محمد قائم في ناحية فلما فرغ من ابى جعفر التفت أبو الحسن إلى ابى محمد فقال يا بنى احدث الله شكرنا فقد احدث فيك امرا.

13 – It has been narrated to us by Al-Hassan Bin Muhammad, from Ali Al-Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Al-Husayn, from Ali Bin Abdullah Bin Marwaan Al-Anbary who said:

'I was present there when Abu Ja'far (9th Imam^{asws}) Bin Abu Al-Hassan^{asws} (8th Imam^{asws}) was about to pass away. Abu Al-Hassan^{asws} (10th Imam^{asws}) came. I placed a chair for him^{asws}. He^{asws} sat down on it, and Abu Muhammad^{asws} (11th Imam^{asws}) was standing nearby. When he^{asws} (10th Imam^{asws}) had finished from the burial of Abu Ja'far^{asws} (9th Imam^{asws}) Abu Al-Hassan^{asws} (10th Imam^{asws}) turned towards Abu Muhammad^{asws} (11th Imam^{asws}) and he^{asws} said: 'O my^{asws} son^{asws}, Be thankful to Allah^{azwj}, for He^{azwj} has Caused the Command to be in you^{asws}'.

(14) حدثنا الحسين بن محمد عن المعلى بن الحسن بن على الوشا عن عمرو بن ابیان عن ابى بصير قال كنت عند ابى عبد الله عليه السلام فذكروا الاوصياء وذكر اسماعيل فقال لا والله يا ابا محمد ما ذاك اليانا وما هو الا إلى الله عزوجل ينزل واحدا بعد واحد.

14 – It has been narrated to us by Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Amro Bin Aban, from Abu Baseer who said:

'I was in the presence of Abu Abdullah^{asws}, when there was a mention of the successors^{asws} and Ismail was mentioned, he^{asws} said: 'No, by Allah^{azwj}, O Abu Muhammad, that is not up to us^{asws}, and it (Imamate) is not, but up to Allah^{azwj} Mighty and Majestic. He^{azwj} Sends down one^{asws} after another one^{asws}'.

2 - باب في الأئمة أنهم يعلمون إلى من يوصون قبل موتهم مما يعلمه الله

CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW TO WHOM THEY^{asws} SHOULD BEQUEATH (THE IMAMATE) TO BEFORE THEIR^{asws} PASSING AWAY, FROM WHAT ALLAH^{azwj} INFORMS THEM^{asws}

(1) حدثنا السندي بن محمد عن صفوان بن يحيى عن عبد الله بن مسakan عن حجر عن حمران عن ابى عبد الله عليه السلام قال يقول ما مات عالم حتى يعلمه الله إلى من يوصى.

1 – It has been narrated to us by Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Abdullah Bin Muskaan, from Hujr, from Hamraan, who said:

‘Abu Abdullah^{asws} having said: ‘A knowledgeable one^{sws} does not pass away until Allah^{azwj} Makes him^{asws} to know the one^{asws} he^{asws} should bequeath it (Imamate) to’.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابي عاصي عن ابى عبد الله عليه السلام قال ما مات منا عالم حتى يعلمه الله إلى من يوصى.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Amro Bin Abaan, who said:

‘Abu Abdullah^{asws} said: ‘A knowledgeable one^{asws} from among us^{asws} does not pass away until Allah^{azwj} Makes him^{asws} to know the one^{asws} he^{asws} should bequeath it (Imamate) to’.

(3) حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة بن ابى عاصي عن سليمان بن خالد عن ابى عبد الله عليه السلام قال ما مات منا عالم حتى يعلمه الله إلى من يوصى.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Amro Bin Abaan, from Suleyman Bin Khalid, who said:

‘Abu Abdullah^{asws} having said: ‘A knowledgeable one^{asws} from among us^{asws} does not pass away until Allah^{azwj} Makes him^{asws} to know the one^{asws} he^{asws} should bequeath it (Imamate) to’.

(4) حدثنا محمد بن الحسين عن الحسن بن على بن منصور عن كلثوم عن عبد الرحمن الخازن عن ابى عبد الله عليه السلام قال كان لاسماعيل بن ابراهيم ابن صغير يحبه وكان هو اساماعيل فيه فابى الله ذلك فقال يا اسماعيل هو فلان فلما قضى الله الموت على اسماعيل وجاء وصيه فقال يا بني إذا حضر الموت فافعل كما فعلت فمن اجل ذلك ليس يموت امام الا اخبره الله إلى من يوصى.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mansour, from Kalsoom, from Abdul Rahmaan Al-Khazaaz, who said:

‘Abu Abdullah^{asws} said: ‘Ismail Bin Ibrahim^{as} had a young son whom was beloved to him^{as}, and Ismail^{as} was inclined regarding him (for successorship). Allah^{azwj} Refused that. He^{azwj} Said: “O Ismail^{as}, he is so and so”. When Allah^{azwj} Sent death to Ismail^{as}, his^{as} successor came to him^{as}. He^{as} said: ‘O my^{as} son, death has presented itself. You should act as I^{as} have done’. So, it is for this purpose that an Imam^{asws} does not pass away until Allah^{azwj} Informs him^{asws} of the one^{asws} he^{asws} should bequeath to’.

3 - باب في الامام ع انه يعرف من يكون بعده قبل موته

CHAPTER 3 – REGARDING THE IMAM^{asws}, HE^{asws} RECOGNISES THE ONE^{asws} WHO IS TO BE AFTER HIM^{asws} BEFORE HE^{asws} PASSES AWAY

(1) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن الحسن الصيق قال قال أبو عبد الله عليه السلام لا يموت الرجل منا حتى يعرف وليه.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan Bin Ali bin Fazaal, from Masny Al-Hanaat, from Al-Hassan Al-SayqAl-who said:

'Abu Abdullah^{asws} said: 'The man^{asws} from us^{asws} does not pass away until he^{asws} recognises his^{asws} heir'.

(2) حدثنا محمد بن القاسم عن صفوان بن يحيى عن المعلى بن ابي عثمان عن المعلى بن خنيس عن ابى عبد الله عليه السلام قال ان الامام يعرف الامام الذى من بعده فيوصى إليه.

2 – It has been narrated to us by Muhammad Bin Al-Qasim, from Safwaan Bin Yahya, from Al-Moala Bin Abu Usmaan, from Al-Moala Bin Khunays, who said:

'Abu Abdullah^{asws} having said that: 'The Imam^{asws} recognises the Imam^{asws} who is the one^{asws} after him^{asws}. He^{asws} bequeaths to him^{asws}'.

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن العلاء عن عبد الله بن ابى عفورة عن ابى عبد الله عليه السلام قال لا يموت الامام حتى يعلم من يكون بعده.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Al-A'ala, from Abdullah Bin Abu Ya'four, who said:

'Abu Abdullah^{asws} said: 'The Imam^{asws} does not pass away until he^{asws} comes to know the one^{asws} who^{asws} is to be (an Imam^{asws}) after him^{asws}'.

(4) حدثنا على بن اسماعيل عن احمد بن النضر الخازر عن الحسن بن ابى العلاء عن عبد الله بن ابى العلاء عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

4 – It has been narrated to us by Ali Bin Ismail, from Ahmad Bin Al-Nazar Al-Khazaaz, from Al-Hassa Bin Abu Al-A'la, who said:

'Abu Abdullah^{asws} said: 'The Imam^{asws} recognises the Imam^{asws} who^{asws} is to be after him^{asws}'.

(5) حدثنا محمد بن شعيب عن ابى بصير عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

5 – It has been narrated to us by Muhammad Bin Shuayb, from Abu Baseer, who said:

'Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who is to be after him^{asws}'.

(6) حدثنا محمد بن عيسى عن على بن النعمان عن شعيب عن ابى حمزة عن ابى جعفر عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

6 – It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-No'man, from Shuayb, from Abu Hamza, who said:

'Abu Ja'far^{asws} said: 'The Imam^{asws} recognises the Imam^{asws} who^{asws} is to be (an Imam^{asws}) after him^{asws}'.

(7) حدثنا محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ابي العلاء عن ابى عبد الله عليه السلام قال الامام يعرف الامام الذى يكون من بعده.

7 – It has been narrated to us by Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Husayn Bin Abu Al-A'la, who said:

'Abu Abdullah^{asws} said: 'The Imam^{asws} recognises the Imam^{asws} who^{asws} is to be (an Imam^{asws}) after him^{asws}'.

(4) باب في الامام الذي يؤدى إلى الامام الذي يكون من بعده

CHAPTER 4 – REGARDING THE IMAM^{asws} WHO ENTRUSTS TO THE IMAM^{asws} WHO IS TO BE (AN IMAM^{asws}) AFTER HIM^{asws}

(1) حدثنا يعقوب بن يزيد عن حماد بن عيسى عن حريز عن زراة عن ابى جعفر عليه السلام في قول الله تبارك وتعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام إلى الامام ليس له ان يزويها.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from Zarara, who said:

‘Abu Ja’far, regarding the Statement of Allah^{azwj} “[4:58] Surely, Allah commands you to make over trusts to their owners”, said: ‘The Imam^{asws} to the Imam^{asws}, it is not for him^{asws} to conceal it’.

(2) حدثنا العباس بن معرفو عن حماد بن عيسى عن ربعى عن الفضيل عن ابى جعفر عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام إلى الامام ليس له ان يزويها عنه.

2 – It has been narrated to us by Al-Abbas Bin Ma’rouf, from Hamaad Bin Isa, from Rab’ie, from Al-Fazeyl, who said:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} the High “[4:58] Surely Allah commands you to make over trusts to their owners”, said; ‘The Imam^{asws} to the Imam^{asws}, it is not for him^{asws} to conceal it from him^{asws}’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن خالد عن ابن بكر عن زراره قال سألت ابا جعفر عليه السلام عن قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعمما يعظكم به قال فينا انزلت والله المستعان.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from Ibn Bakeyr, from Zarara, who said:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} the High “[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent”. He^{asws} said: ‘This (Verse) has Come down regarding us^{asws}, and Allah^{azwj} is the Helper’.

(4) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن عمر بن اذينه عن بريد بن معاوية عن ابى جعفر عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل ان الله نعمما يعظكم به قال ايانا على ان يؤدى الاول منا إلى الامام الذي يكون من بعده الكتب والسلاح وإذا حكمتم بين الناس ان تحكموا بالعدل إذا ظهرتم ان تحكموا بالعدل الذي في ايديكم.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya, who said:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} the High “[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice; surely, Allah admonishes you with what is excellent”. He^{asws} said: ‘It means us^{asws}, meaning that the first of us^{asws} should entrust to the Imam^{asws} who^{asws} is to be after him^{asws}, the Book, and the weapons, and if he^{asws} judges between the people that judgement should be with justice. That judgement with justice has appeared in that, which is in your hands (possession)’.

(5) حدثنا عباد بن سليمان عن سعد بن واحمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل عن ابى الحسن عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هم الانمة من آل محمد يؤدى الامانة إلى الامام من بعده ولا يخص بها غيره ولا يزويها عنه.

5 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd Bin Sa'd and Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl, who said:

'Abu Al-Hassan^{asws} regarding the Statement of Allah^{azwj} the High "**[4:58] Surely, Allah commands you to make over trusts to their owners**". He^{asws} said: 'They^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, entrusting the Trusts to the imam^{asws} from after him^{asws}, and not specialise by it anyone else, and not concealing it from him^{asws}.

(6) حدثنا احمد بن محمد عن ابن سنان عن اسحق بن عمار عن ابن ابي يعفور عن معلى بن خنيس قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال امر الله الامام الاول ان يدفع إلى الامام بعده كل شيء عنده.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Is'haq Bin Amaar, from Ibn Abu Yafour, from Moala Bin Khunays who said:

'I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic "**[4:58] Surely Allah commands you to make over trusts to their owners**". He^{asws} said: 'Allah^{azwj} has Ordered the first Imam^{asws} that he^{asws} should hand over to the next Imam^{asws} after him^{asws}, everything that is in his^{asws} possession'.

(7) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابى بصير قال سمعت ابا عبد الله عليه السلام يقول ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هو والله اداء الامانة إلى الامام والوصية.

7 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said:

'I heard Abu Abdullah^{asws} say: "**[4:58] Surely Allah commands you to make over trusts to their owners**". He^{asws} said: 'By Allah^{azwj}, It is the handover of the Trusts to the Imam^{asws} and the Bequest (Imamate)'.

(8) حدثنا على بن اسماعيل عن محمد بن عمرو عن يحيى بن مالك عن اصحابنا قال سأله عن قول الله عزوجل ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال الامام يؤدى إلى الامام قال ثم قال يا يحيى انه والله ليس منه انما هو امر من الله.

8 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro, from Yahya Bin Maalik, from a man from our companions who said:

'I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic "**[4:58] Surely, Allah commands you to make over trusts to their owners**". He^{asws} said: 'The Imam^{asws} handing over to the Imam^{asws}. Then he^{asws} said: 'O Yahya, by Allah^{azwj}, it is not from them^{asws}, but rather it is the Order from Allah^{azwj}'.

(9) حدثنا على بن اسماعيل عن ابى عبد الله البرقى عن على بن داود بن مخلد البصري عن مالك الجھنی قال قال أبو جعفر عليه السلام ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحکموا بالعدل فيمن نزلت قلت يقولون في الناس قال افکل الناس يحكم بين الناس اعقل فيمن نزلت.

9 – It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Ali Bin Dawood Bin Makhlad Al-Basry, from Maalik Al-Jahny who said:

'Abu Ja'far^{asws} said: "**[4:58] Surely Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice**", for whom^{asws} did it Descend?' I said, 'They are saying that it is regarding the people'. He^{asws} said: 'Is it all the people who judge between the people or a few about whom that it has Descended?'

(10) حدثنا محمد بن صفوان ابن يحيى عن منصور بن حازم عن ابى بصير عن ابى عبد الله عليه السلام في قول الله تعالى ان الله يأمركم ان تؤدوا الامانات إلى اهلها قال هو والله اداء الامانة إلى الامام والوصية.

10 – It has been narrated to us by Muhammad Bin Safwaan Ibn Yahya from Mansour Bin Hazim, from Abu Baseer, who said:

'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High "**[4:58] Surely Allah commands you to make over trusts to their owners**". He^{asws} said: 'By Allah^{azwj}, it is the handover of the Trusts to the Imam^{asws} and the Bequest (of the Imamate)'.

(11) حدثنا عمران بن موسى عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن أبي الحسن عليه السلام في قول الله ان الله يأمركم ان تؤدوا الامانات إلى اهلها وإذا حكمتم بين الناس ان تحكموا بالعدل قال هم الائمة من آل محمد صلى الله عليه وآله يؤدى الامانة إلى الامام من بعده لا يخص بها احد غيره ولا يزويها عنه.

11 – It has been narrated to us by Umraan Bin Musa, from Yaqoub Bin Yazeed, from Al-Hassa Bin Mahboub, from Muhammad Bin Al-Fazeyl, who said:

'Abu Al-Hassan^{asws} regarding the Statement of Allah^{azwj} "**[4:58] Surely, Allah commands you to make over trusts to their owners, and that when you judge between people you judge with justice**". He^{asws} said: 'They^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, handing over the Trusts to the Imam^{asws} after him^{asws}, not specialising by it anyone else, nor concealing it from him^{asws}.

(12) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن عبد الحميد بن موسى النميري عن علاء بن سبابه عن أبي عبد الله عليه السلام في قول الله تعالى ان هذا القرآن يهدى للتي هي أقوم قال يهدى إلى الامام.

12 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Al-Numeiry, from A'ala Bin Syaabah, who said:

'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} the High "**[17:9] Surely this Quran guides to the most upright**". He^{asws} said: 'It Guides to the Imams^{asws}'.

(13) حدثنا الحسين بن محمد عن المعلى بن محمد بن جمهور عن سليمان بن سماعة عن عبد الله بن القاسم عن أبي بصير قال أبو عبد الله عليه السلام ان الامام يعرف نطفة الامام التي يكون منها امام بعده.

13 – It has been narrated to us by Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al-Qasim, from Abu Baseer who said:

'Abu Abdullah^{asws} said that: 'The Imam^{asws} recognises the seed from which the Imam^{asws} has to be after him^{asws}'.

(5) باب الوقت الذى يعرف الامام الاخير ما عند الاول

CHAPTER 5 – THE TIME WHEN THE SUCCEEDING IMAM^{asws} RECOGNISES WHAT IS IN THE POSSESSION OF THE PRECEDING IMAM^{asws}

(1) حدثنا محمد بن الحسين عن على بن اسياط عن الحكم بن مسكين عن عبيد بن زرار وجماعة معه قالوا سمعنا ابا عبد الله عليه السلام يقول يعرف الامام الذى بعده علم من كان قبله في آخر دقيقة تبقى من روحه.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Al-hakam Bin Miskeen, from Ubeyd Bin Zarara, and there was a group with him, who said:

‘We heard Abu Abdullah^{asws} say: ‘The succeeding Imam^{asws} recognises the knowledge from the one^{asws} that was before him^{asws}, in the last minute that remains from his^{asws} soul’.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن اسياط عن الحكم بن مسكين عن بعض اصحابه قال قلت لابي عبد الله عليه السلام متى يعرف الاخر ما عند الاول قال في آخر دقيقة تبقى من روحه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Al-Hakam Bin Miskeen, from one of his companions who said:

‘I said to Abu Abdullah^{asws}, ‘When does the succeeding Imam^{asws} recognise what was with the preceding one^{asws}?’ He^{asws} said: ‘In the last minute remaining from his^{asws} soul’.

(3) حدثنا يعقوب بن يزيد عن على بن اسياط عن بعض اصحابه عن ابى عبد الله عليه السلام قال قلت الامام متى يعرف امامته وينتهى الامر إليه قال في آخر دقيقة من حياة الاول.

3 – It has been narrated to us by Yaqoub Bin Yazeed, from Ali Bin Asbaat, from one of his companions, who said:

‘Abu Abdullah^{asws} said: ‘I said, ‘When does the Imam^{asws} recognise the Imamate and that the matter has ended up with him^{asws}?’ He^{asws} said: ‘In the last minute from the life of the preceding Imam^{asws}’.

6 - باب في الإنماء انهم لو وجدوا من يحتمل عنهم لاعطوهם علما لا يحتاجون إلى نظر في حلال وحرام مما في عندهم

CHAPTER 6 – REGARDING THE IMAMS^{asws}, HAD THEY^{asws} FOUND THE ONE WHO CAN CARRY THE BURDEN, THEY^{asws} WOULD HAVE GIVEN HIM THE KNOWLEDGE SO THAT HE WOULD NOT HAVE THE NEED TO LOOK INTO THE PERMISSIBLE AND THE PROHIBITED FROM WHAT IS WITH HIM^{asws}

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ذريح المحاربي و احمد بن محمد عن البرقى عن صفوان عن ذريح قال سمعت ابا عبد الله عليه السلام يقول ان ابى نعم الاب رحمة الله عليه كان يقول لو اجد ثلاثة رهط استودعهم العلم وهم اهل لذلك لحدثت بما لا يحتاج فيه إلى نظر في حلال ولا حرام وما يكون إلى يوم القيمة ان حديثا صعب مستصعب لا يؤمن به الا عبد امتحن الله قلبه للأيمان.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Zareeh Al-Mahaarby and Ahmad Bin Muhammad, from Al-Barqy, from Safwaan, from Zareeh who said:
'I heard Abu Abdullah^{asws} say that: 'My^{asws} father^{asws} was a good father, may Allah^{azwj} Have mercy on him^{asws}. He^{asws} used to say: 'If only I^{asws} could find three people, I^{asws} would have given them the knowledge, provided they had been deserving of that. I^{asws} would narrate to them with what they would have had no need to look into regarding the Permissible and the Prohibited and what will be happening until the Day of Judgement . Our^{asws} Hadeeth are difficult and become more difficult, none will believe in these except for the servant whose heart has been Tested for faith by Allah^{azwj},.

(2) حدثنا احمد بن محمد عن على بن اسماويل عن على بن التعمان عن عنبة بن مصعب عن ابى عبد الله عليه السلام قال لو لا ان يقع عند غيركم كمائد وقع غيره لا عطيتكم كتابا لا تحتاجون إلى احد حتى يقوم القائم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ali Bin Al-No'man, from Anbasat Bin Musa'ab, who said:
'Abu Abdullah^{asws} said: 'Had I^{asws} not feared your ending up with the others (enemies) just as others have ended up with them, I^{asws} would have given you a Book, you would not need anyone up to the standing of Al-Qaim^{asws}.

(3) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن خلف بن حماد عن ذريح عن ابى حمزة الثمالي عن ابى جعفر عليه السلام قال سمعتني يقول ان ابى نعم الاب رحمة الله عليه يقول لو وجدت ثلاثة رهط استودعهم العلم وهم اهل لذلك لحدثت بما لا يحتاج فيه بعدى إلى حلال ولا حرام وما يكون إلى يوم القيمة.

3 – It has been narrated to us by Ibrahim Hashim, from Abu Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Zareeh, from Abu Hamza Al-Thumaly, who said:
'I heard Abu Ja'far^{asws} say: 'My^{asws} father^{asws} was a good father, may Allah^{azwj} have Mercy on him^{asws}. He^{asws} was saying: 'Had I^{asws} found three people, I^{asws} would have given them the knowledge, provided they were deserving of that, I^{asws} would narrated to them with that after they would have had no need, after me^{asws}, regarding the Permissible and the Prohibited, and what will be happening up to the Day of Judgement '.

(4) حدثنا احمد بن محمد بن سنان عن مرازم وموسى بن بكر قال سمعت ابا عبد الله عليه السلام يقول ان عدنا من حلال الله وحرام ما يسعنا كتمانه ما تستطيع يغنى ان تخبر به احدا.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Maraazim and Musa Bin Bakr who said:
'I heard Abu Abdullah^{asws} say that: 'We^{asws} have with us^{asws} the Permissible and the Prohibited, what we^{asws} can conceal it, but you cannot. The one whom we inform about it become needless'.

(5) حدثنا ابراهيم بن هاشم عن محمد بن ابي عمير عن جميل بن صالح عن منصور بن حازم قال قال أبو عبد الله عليه السلام ما اجد من احدثه ولو انى احدث رجلا منكم بالحديث فما يخرج من المدينة حتى اوتى بعينيه فاقول لم اقله.

5 – It has been narrated to us by Ibrahim Bin Hashim, from Muhammad bin Abu Umeyr, from Jameel bin Saleh, from Mansour bin Hazim who said:

‘Abu Abdullah^{asws} said: ‘I^{asws} cannot find anyone (among you) to whom I^{asws} can narrate a (Hadith) to. And if I^{asws} were to narrate a Hadeeth to a man from among you all, he will not exit from Al-Medina but he will be brought with exactly it (same Hadith). Upon being asked about it (by our^{asws} enemies) I^{asws} will have to distance (myself^{asws}) from him (to observe Taqqaya on behalf of my Shias so their lives are spared)’.

7 - باب في الأئمة أن بعض من بعض وعلمهم بالحلال والحرام واحد

CHAPTER 7 – REGARDING THE IMAMS^{asws}, ONE^{asws} FROM THE OTHER^{asws} AND THEIR^{asws} KNOWLEDGE OF THE PERMISSIBLE AND THE PROHIBITED IS ONE (SAME)

(1) حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن محمد بن يحيى عن أبي بصير قال قال أبو عبد الله عليه السلام يا ابا محمد كلما نجرى في الطاعة والامر مجرى واحد وبعضاً اعلم من بعض.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyyr, from Muhammad Bin Yahya, from Abu Baseer who said:

‘Abu Abdullah^{asws} said: ‘O Abu Muhammad, with regards to the obedience, and the Command, all of us^{asws} flow with the same flow, and one^{asws} of us^{asws} knows from another^{asws}.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن يحيى الحطبي عن ابوبن الحر عن ابى عبد الله عليه السلام قال قلنا الائمة بعضهم اعلم من بعض قال نعم وعلمهم بالحلال والحرام وتفسير القرآن واحد.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ayub Bin Al-Hurr, who said:

‘Abu Abdullah^{asws} said, ‘We (only) say that which the Imams^{asws}, one^{asws} of them^{asws} knows from the other^{asws}?’ He^{asws} said: ‘Yes, and their^{asws} knowledge of the Permissible and the Prohibited, and the explanation of the Quran is one (the same)’.

(3) حدثنا احمد بن الحسين بن سعيد عن ابن ابى عمير عن الحسين بن زياد عن ابى عبد الله عليه السلام قال قلنا الائمة بعضهم اعلم من بعض قال نعم وعلمهم بالحلال والحرام وتفسير القرآن واحد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al-Husayn Bin Zyad, who said:

‘Abu Abdullah^{asws} said, ‘We say that the Imams^{asws}, one^{asws} of them^{asws} knows from the other^{asws}?’ He^{asws} said: ‘Yes, and their^{asws} knowledge of the Permissible and the Prohibited, and the explanation of the Quran is one (the same)’.

8 - باب في الانمة في ان الحجة والطاعة والعلم والامر والنهي والشجاعة واحد ولرسول الله ص وعلى صلوات الله عليهم

CHAPTER 8 – REGARDING THE IMAMS^{asws} WITH REGARD TO THE PROOF, AND THE OBEDIENCE, AND THE COMMAND, AND THE FORBIDDING, AND THE COURAGE ARE ONE (SAME), AND FOR THE MESSENGER OF ALLAH^{saww} AND ALI^{asws} (ARE MORE)

(1) حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان بن عبد الرحمن بن كثير عن ابى عبد الله عليه السلام قال الذي آمنوا واتبعتهم ذريتهم بآيمان الحقنا بهم ذرياتهم وما التناهم من عملهم من شئ قال الذين آمنوا النبي وامير المؤمنين والذرية والائمة الاوصياء الحقنا بهم ولم تتفص ذريتهم من الجهة التي جاء بها محمد صلی الله عليه وآلہ وعلیہ وحیۃ وحیۃ وطاعتہم واحدة.

1 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan Bin Abdul Rahmaan Bin Kaseer, who said:

Abu Abdullah^{asws} having said: “[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work”. He^{asws} said: ‘And (as for) those who believe – this is the Prophet^{saww} and Amir-ul-Momineen^{asws}, and their offspring and the Imams^{asws}, the successors^{asws} We will unite and nothing will be deficient from the offspring anything from the authority which Muhammad^{saww} came with regarding Ali^{asws}, and their^{asws} Proofs are one, and their^{asws} obedience is one (the same)’.

(2) حدثنا على بن اسماعيل عن صفوان بن يحيى عن ابن مسكان عن الحرج النضرى عن ابى عبد الله عليه السلام قال سمعته يقول رسول الله صلی الله عليه وآلہ وعلیہ وحیۃ وحیۃ وفی العطايا علی قدر ما نؤمر. صلی الله عليه وآلہ وعلیہ وحیۃ وحیۃ وفی العطايا علی قدر ما نؤمر.

2 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Ibn Muskaan, from Al-Hars Al-Nazary, who said:

‘I heard Abu Abdullah^{asws} say: ‘The Messenger of Allah^{saww}, and us^{asws}, with regards to the Command, and the Forbidding, and the Permissible, and the Prohibition, we^{asws} flow with one flow (the same). As for the Messenger of Allah^{saww}, and Ali^{asws}, for both of them^{asws} are more preferences’.

(3) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن داود التميري عن على بن جعفر عن ابى الحسن عليه السلام قال نحن في العلم والشجاعة سواء وفي العطايا على قدر ما نؤمر.

3 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al-Numeiri, from Ali Bin Ja'far, who said:

‘Abu Al-Hassan^{asws} having said: ‘We^{asws} are equal in the knowledge and the courage, and in the Grants (Gifts) we^{asws} act in accordance to what we^{asws} have been Commanded to’.

9 - باب في الإنماء إنهم يعرفون متى يموتون ويعلمون ذلك قبل أن يأتيهم الموت عليهم ع

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE WHEN THEY^{asws} WILL BE PASSING AWAY, AND THAT IS BEFORE THE DEATH COMES TO THEM^{sws}

(1) حدثنا احمد بن الحسن بن على بن فضال عن على بن اسپاط يرفعه إلى امير المؤمنين عليه السلام قال دخل امير المؤمنين الحمام فسمع صوت الحسن عليه السلام والحسين عليه السلام قد علا فقال لهما مالكمما فداكما ابى وامى فقا لا تبعك هذا الفاجر فظننا انه يريد ان يضرك قال دعاه والله ما اطلق الا له.

1 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat with an unbroken chain going up to Amir-ul-Momineen^{asws}, said:

‘Amir-ul-Momineen^{asws} entered the bathroom. He^{asws} heard the voices of Al-Hassan^{asws} and Al-Husayn^{asws}, which were raised. He^{asws} said to both of them^{asws}. ‘May my^{asws} father^{as}, and my^{asws} mother^{as} be sacrificed for you^{asws}, what is the matter with you^{asws} both?’ They^{asws} said: ‘This evil doer followed you^{asws}. We^{asws} think that he wants to harm you^{asws}. He^{asws} said: ‘Supplicate to Him^{azwj}, by Allah^{azwj}, there is no Call except to Him^{azwj}’.

(2) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن على بن النعمان عن عمر بن مسلم صاحب الهروي عن سدير قال سمعت ابا عبد الله عليه السلام يقول ان ابى مرض مرضًا شديدا حتى خفنا عليه فبكا بعض اهله عند راسه فنظر فقال لى لست بميت من واجعى هذا انه اتاني اثنان فاخبراني انى لست بميت من واجعى هذا قال فبراء ومكث ما شاء الله ان يمكث فيينا هو صحيح ليس به بأس قال يا بنى ان الذى اتىاني من واجعى ذلك اتىاني فاخبراني انى ميت يوم كذلك قال فمات في ذلك اليوم.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Umar Bin Muslim, the companion of Al-Harwiya, from Sudeyr who said:

‘I heard Abu Abdullah^{asws} say that: ‘My^{asws} father^{asws} was severely ill, to the extent that we^{asws} feared for him^{asws}. Some of his^{asws} family members wailed near his^{asws} bedside’. He^{asws} looked at me^{asws}. He^{asws} said to me^{asws}: ‘I^{asws} will not be passing away from the pain of this. Two (Prophet Mohammed^{saww} and Ali^{asws} ibn Abu Talib^{asws}) came to me^{asws}. They informed me^{asws} that I^{asws} will not be passing away from this pain’. He^{asws} became free from it, and stayed. It was Allah^{azwj}'s Desire that he^{asws} should stay. Whatever that he^{asws} had said, was true. He^{asws} was all right and there was no distress from it. He^{asws} said: ‘O my^{asws} son^{asws}, The ones who came to me^{asws} during my^{asws} pain, came to me^{asws} and informed me^{asws} that I^{asws} will be passing away on such and such a day’. He^{asws} passed away in that particular day’.

(3) وحدثنا احمد بن محمد عن ابراهيم بن ابى محمود عن بعض اصحابنا قال قلت للرضا عليه السلام الامام يعلم إذا مات نعم يعلم بالتعليم حتى يتقدم في الامر قلت علم أبو الحسن بالرطب والريحان المسمومين الذين بعث إليه يحيى بن خالد قال نعم قلت فاكله وهو يعلم قال انساه لينفذ فيه الحكم.

3 – And It has been narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud, from one of our companions who said:

‘I said to Al-Reza^{asws}, ‘The Imam^{asws} knows when he^{asws} is going to pass away?’ He^{asws} said: ‘Yes, he^{asws} knows with the information, to the extent that he^{asws} proceeds in the matter’. I said, ‘Abu Al-Hassan Al-Reza^{asws} was aware of the poison in the dates and the basil which were sent to him^{asws} from Yahya Bin Khalid?’ He^{asws} said: ‘Yes’. I said, ‘He^{asws} ate it, and he^{asws} was aware of it?’ He^{asws} said: ‘He^{asws} was made to ignore it (that it contains poison) so that the Judgement could be implemented’.

(4) حدثنا عبد الله بن محمد عن علي بن مهزيار عن ابي مسافر قال قال لى أبو جعفر عليه السلام في العشية التي اتعل فيها من لياتها العلة التي توفى فيها يا عبد الله ما ارسل الله نبیا من انبیائے إلى احد حتى يأخذ عليه ثلاثة اشياء قلت وای شئ هو يا سیدی قال الاقرار بالله بالعبودیة والوحدانیة وان الله يقدم ما يشاء ونحن قوم أو نحن قوم إذا لم يرض الله لا حدنا الدنيا نقلنا إلیه.

4 – It has been narrated to us by Abdullah Bin Muhammad, from Ali Bin Mahziyar, from Abu Musaafir, who said:

‘Abu Ja’far^{asws} said to me in the evening in which he^{asws} became ill with the illness in which he^{asws} passed away: ‘O Abdullah, Allah^{azwj} did not Send a Prophet^{saww} from His^{azwj} Prophets^{as} to anyone until He^{azwj} Took three things from him^{as}’. I said, ‘And what things were they, O my Chief^{asws}?’. He^{asws} said: ‘The acceptance of Allah^{azwj} of His^{azwj} worship, and the Oneness, and that Allah^{azwj} Proceeds with whatsoever He^{azwj} Desires to, and we^{asws} are a people, or we^{asws} are a group, if Allah^{azwj} is not Pleased with the world for (their treatment to) one of us^{asws}, He^{azwj} Transfers us^{asws} to Himself^{azwj}’.

(5) حدثنا ايوب بن نوح عن صفوان بن يحيى عن مروان بن اسماعيل عن حمزة بن حمران عن ابى عبد الله عليه السلام قال ذكرنا خروج الحسين وتختلف ابن الحنفية عنه قال قال أبو عبد الله يا حمزة انى سأحدثك في هذا الحديث ولا تسئل عنه بعد مجلسنا هذا ان الحسين لما فصل متوجها دعا بقرطاس وكتب باسم الله الرحمن الرحيم من الحسين بن على إلى بنى هاشم اما بعد فانه من الحق بى منكم استشهد معى ومن تخلف لم يبلغ الفتح والسلام.

5 – It has been narrated to us by Ayub Bin Nuh, from Safwaan Bin Yahya, from Marwaan Bin Ismail, from Hamza Bin Hamraan, who said:

‘Abu Abdullah^{asws} said, ‘We mentioned the coming out of Al-Husayn^{asws}, and Ibn Hanafiyya stayed behind from it. He^{asws} said: ‘O Hamza, I^{asws} will narrate to you regarding this a Hadeeth, and do not ask about it after this session of ours. When Al-Husayn^{asws} decided to go ahead, he^{asws} requested for a paper, and wrote: ‘In the Name of Allah^{azwj}, the most Beneficent, the most Merciful. This is from Al-Husayn^{asws} Bin Ali^{asws} to the Clan of Hashim. He is on the truth, the one from you who will be martyred with me^{asws}, and the one who is left behind, the victory will not reach to him. With greetings’.

(6) حدثنا احمد بن الحسن بن علي الوشا عن احمد بن عايد قال حدثنا أبو سلمة عن ابى عبد الله عليه السلام انه قال كنت عند ابى في اليوم الذى قبض فيه ابى محمد بن على فأوصاني باشياء في غسله وفي كفنه وفي دخوله قبره قال قلت يا ابناه والله ما رأيت منذ اشتكيت احسن هيئة منك اليوم وما رأيت عليك اثر الموت قال يا بنى اما سمعت على بن الحسين عليه السلام نادانى من وراء الجدران يا محمد تعال عجل.

6 – It has been narrated to us by Ahmad, from Al-Hassan Bin Ali Al-Washa, from Ahmad Bin Ayaz, from Abu Salmat, who said:

‘Abu Abdullah^{asws} having said: ‘I^{asws} was with my^{asws} father on the day that he^{asws} passed away, my father^{asws} Muhammad Bin Ali^{asws}. He^{asws} advised me^{asws} about several matters regarding the washing of his^{asws} body, and his^{asws} shrouding, and placing him^{asws} in his^{asws} grave’. I^{asws} said: ‘I^{asws} have never seen you^{asws} in better health, since you^{asws} complained about your^{asws} illness, than today, and I^{asws} do not see in you^{asws} the effects of death’. He^{asws} said: ‘Have you^{asws} not heard Ali^{asws} Bin Al-Husayn^{asws} calling to me^{asws} from behind the wall: ‘O Muhammad^{asws}, come quickly!?’

(7) حدثنا ابراهيم بن هاشم عن الحسن بن علي بن عقبه قال حدثني جدي عن ابى عبد الله عليه السلام انى اتى ابا جعفر بليلة قبض وهو يناجي فاماً اليه بيده ان تأخر فتأخر حتى فرغ من المناجات ثم اتاه فقال يا بنى ان هذه الليلة التي اقبض فيها وهى الليلة التي قبض فيها رسول الله صلی الله عليه وآلہ قل وحدثني ان اباه على بن الحسين اتاه بشراب في الليلة التي قبض فيها وقال اشرب هذا فقال يا بنى ان هذه الليلة التي وعدت ان اقبض فيها فقبض فيها.

7 – It has been narrated to us by Ibrahim Bin Haashim, from Al-Hasan Bin Ali Bin Uqba, from his grandfather, who said:

'Abu Abdullah^{asws} said: 'I^{asws} came to Abu Ja'far^{asws} on the night in which he^{asws} passed away, and he^{asws} was whispering. He^{asws} gestured with his^{asws} hand for me^{asws} to wait. I^{asws} waited until he^{asws} was free from the whispering (Al-Munajaat), then I came to him^{asws}. He^{asws} said: 'O my^{asws} son^{asws}, this is the night in which I^{asws} will be passing away, and this is the night in which the Messenger of Allah^{saww} passed away'. And he^{asws} narrated to me^{asws} that he^{asws} gave his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn a drink on the night in which he^{asws} passed away, and he^{asws} said: 'O my^{asws} son^{asws}, this is the night in which I^{asws} have been Promised that I^{asws} shall pass away'. He^{asws} passed away during it'.

(8) حدثنا الحسن بن علي الزبيوني عن ابراهيم بن مهزيار وسهل بن هرمزان عن ابى الزعفران عن ام ابى محمد قالت قال لى أبو محمد يوما من الايام تصيبنى في سنة ستين حرارة اخاف ان انكب فيها نكبة فان سلمت منها سنه سبعين قالت فاظهرت الجزء وبكت فقال لى لابد لى من وقوع امر الله فلا تجزعي فلما ان كان ايام صفر اخذها المقيم المقعد وجعلت نقوم وتخرج في الاجانبين إلى الجبل تجسس الاحباب حتى ورد عليها الخبر.

8 – It has been narrated to us by Al-Hassan Bin Ali Al-Zatoony, from Ibrahim Bin Mahziyar, and Sahl Bin Harmazaan, from Muhammad Bin Abu Al-Zafraan, who said:

'The mother^{as} of Abu Muhammad^{asws} who said, 'Abu Muhammad^{asws} said to me in one of the days: 'On My^{asws} sixtieth year, I^{asws} will be struck by a fever which would be calamitous. If I^{asws} were to pass safely from it, I^{asws} will get to the seventieth year'. She^{as} said, 'I^{as} displayed anxiety and cried'. He^{asws} said to me^{as}: 'It has been Ordained to transpire for me^{asws} from the Command of Allah^{azwj}. Do not grieve'. When it was the days of Safar, she^{as} was grabbed by back problems, and she used to stand and sit in distress, and she^{as} went out to the side of the mountain. She^{as} used to keep herself informed of her^{as} loved ones, until the news reached to her^{as}'.

(9) حدثنا احمد بن محمد عن الحسن بن علي الرضا عليه السلام قال لمسافر يا مسافر هذه الفتاة فيها حسن قال نعم جعلت فداك قال اما انى رأيت رسول الله صلى الله عليه وآلله البارحة وهو يقول يا على عندنا خير لك.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, who said:

'Al-Reza^{asws} said to Musafar: 'O Musafar, our matters (obscured from others) are beautiful'. He said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} said: 'I^{asws} saw the Messenger of Allah^{saww} last night, and he^{saww} was saying: 'O Ali^{asws} to be with us^{asws} is better for you^{asws}'.

(10) حدثنا محمد بن عيسى عن السائى قال دخلت عليه وهو شديد العلة فرفع رأسه من المخدة ثم يضرب بها رأسه ويزيده قال فقال لى صاحبكم أبو فلان قال فقلت جعلت فداك نخاف ان يكون هؤلاء اغتالوك عندما رأوك من شدة عليك قال فقال ليس على بأس فيرأ الحمد الله رب العالمين.

10 – It has been narrated to us by Muhammad Bin Isa, from Al-Sa'ai who said:

'I came to him^{asws}, and he^{asws} was extremely ill. He^{asws} raised his^{asws} head from the head rest, then placed it back, and his^{asws} illness increased. He^{asws} said to me: 'Your companion, Abu so and so, spoke to me^{asws}. I said, 'May I be sacrificed for you^{asws}', we are afraid that they would imprison you^{asws} if they were to see you^{asws} in the extremity which you^{asws} are in'. He^{asws} said: 'This is not going to happen to me^{asws}. I^{asws} am away (from that) and Imam became well, Praise be to Allah^{azwj}, Lord^{azwj} of the worlds'.

(11) حدثنا محمد بن احمد عن اسماويل عن سعدان بن مسلم عن ابى عمران عن رجل عن ابى عبد الله عليه السلام قال لما كان الليلة التى وعدها على بن الحسين قال لمحمد يا بنى ابغى وضوء قال فقمت فجئت بوضوء قال لا ينبغي هذه فان فيه شيئا مينا قال فخرجت فجئت بالمصباح فإذا فيه فارة ميتة فجئت بوضوء غيره قال يا بنى هذه الليلة وعدتها فأوصى بناقته ان يحضر لها عصام ويقام لها علف فجعلت فيه فلم ثبت ان خرجت حتى انت القبر فضررت

11 – It has been narrated to us by Muhammad Bin Ahmad Bin Ismail, from Sa'daan Bin Muslim, from Abu Umraan, from a man, who said:

'Abdullah^{asws} having said: 'When it was the night which has been Promised to Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} said to Muhammad^{asws}: 'O my^{asws} son^{asws}, I^{asws} want (to perform) ablution'. He^{asws} said: 'I^{asws} stood up and came with the water for ablution'. He^{asws} said to me^{asws}: 'This is no befitting for me^{asws} for something has died in it'. He^{asws} said: 'I^{asws} went out and came back with a lamp, and there was a dead mouse in it. I^{asws} came with other water for ablution'. He^{asws} said to me^{asws}: 'O my^{asws} son^{asws}, This is the promised night'. He^{asws} bequeathed about his^{asws} camel, that she should be protected and her feed to be replaced. It was not long before that she came to the grave. She struck herself to its side and started rolling on the ground. Her eyes filled up (with tears). He^{asws} came up to her and said: 'Enough now, stand up, and may Allah^{azwj} Bless you'. She went back to her place. It was not long before she went out and came up to the grave. She struck herself to its side and rolled on the ground, and her eyes filled up (with tears). They (people) came up to Muhammad Bin Ali^{asws} and said to him^{asws} that, 'The camel has gone out. What shall we do?' He^{asws} said: 'Let her be, for she is saying her farewell'. She did not survive except for three days until she died. And that, whenever he^{asws} used to ride her to Mecca, he^{asws} would hang the whip away. He^{asws} would not draw it out until he^{asws} entered Al-Medina'.

(12) حدثنا احمد بن محمد عن ابى ابراهيم بن ابى محمود قال قلت الامام يعلم متى يموت قال نعم فقلت حيث ما بعثه إلیه يحيى بن خالد بربط وريحان مسمومين علم به قال نعم قلت فاكله وهو يعلم فيكون معينا على نفسه فقال لا يعلم قبل ذلك ليتقدم فيما يحتاج إليه فإذا جاء الوقت القى الله على قلب النسيان ليقضى فيه الحكم.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said:

'I said, 'Does the Imam^{asws} know when he^{asws} is going to pass away?' He^{asws} said: 'Yes'. I said, 'What Yahya Bin Khalid sent to him^{asws} of the poisonous dates and the basil, he^{asws} has the knowledge of it?' He^{asws} said: 'Yes'. I said, 'He^{asws} ate it and he^{asws} was aware of it? ' He^{asws} said: 'He^{asws} helped himself^{asws} (by submitting to the Will of Allah^{azwj})'. He^{asws} said: 'Yes, he^{asws} did know before that, but he^{asws} proceeded with what was required from him^{asws}. When the time came to meet Allah^{azwj}, He^{azwj} Made his^{asws} heart to disregard it, in order for the Judgement to be Implemented'.

(13) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد بن القاسم بن حرث المبطل عن ابى بصير او من روى عن ابى بصير قال قال أبو عبد الله عليه السلام ان الامام لو لم يعلم ما يصيبه والى ما يصير فليس ذلك بحجة الله على خلقه.

13 – It has been narrated to us by Salmat Bin Al-Khataab, from Suleyman Bin Sama'at and Abdullaah Bin Muhammad Bin Al-Qasim Bin Hars Al-Mubtal, from Abu Baseer who said:

'Abu Abdullah^{asws} said that: 'An Imam, who does not know what will happen to him and to what events he is proceeding to, that (person) is not a Proof of Allah^{azwj} on His^{azwj} creatures'.

(14) حدثنا يعقوب بن يزيد عن الحسن بن على الوشا قال حدثني مسافر قال كنت مع ابى الحسن بمنى فر يحيى بن خالد فغطى انه من الغبار فقال مساكين لا يدرؤن ما يحل لهم في هذه السنة ثم قال وما اعجب من هذا وانا وهو وتر كهاتين وضم اصبعيه قال مسافر ما عرفت معنى حديثه حتى دفناه معه.

14 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa, from Musafar who said:

'I was with Abu Al-Hassan^{asws} at Mina. Yahya Bin Khalid fled, hiding his face from the dust. The poor people said, 'He does not know what will transpire with him in this year'. Then he^{asws} said: 'And what is strange from this is that I^{asws} and him will be like these two' – and he^{asws} joined his^{asws} two fingers together. Musafir said, 'I did not understand the meaning of his^{asws} Hadeeth until he was buried with him^{asws}'. He died within a short time from him^{asws}.

(10) باب الارض لا يخلوا من الحجة وهم الانمة ع

CHAPTER 10 – THE EARTH CANNOT BE EMPTY FROM THE PROOF^{asws}, AND THEY^{asws} ARE THE IMAMS^{asws}

(1) حدثنا احمد بن محمد عن على بن الحكم عن ربيع بن محمد المسلمين عن عبد الله بن سليمان العامري عن ابى عبد الله عليه السلام قال ما زالت الارض الا وله الحجة يعرف الحال والحرام ويدعو إلى سبيل الله ولا ينقطع الحجة من الارض الا اربعين يوما قبل يوم القيمة فإذا رفعت الحجة اغلق باب التوبه ولا ينفع نفسها ايمانها لم تكن امنت من قبل ترفع ان الحجة اولئك شرار من خلق الله وهم الذين عليهم تقوم القيمة.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e Bin Muhammad Al-Muslimy, from Abdullah Bin Suleyman Al-Aamiry, who said:

'Abu Abdullah^{asws} said: 'By Allah, the earth will not cease to be without the Proof^{asws}, who recognises the Permissible and the Prohibited, and calls to the way of Allah^{azwj}, and the earth will not be cut off from the Proof^{asws} except for forty days before the Day of Judgement. When the Proof^{asws} is raised up, the door of repentance will be closed, and no soul shall benefit from its faith who had not secured themselves before the raising up of the Proof^{asws}. These are the most evil from the creatures of Allah^{azwj}, and they are the ones against whom the standing will be Established'.

(2) حدثنا محمد بن عيسى عن صفوان عن ذريح المحاربي عن ابى عبد الله عليه السلام قال الارض لا تكون الا وفيها عالم لا تصلح الناس الا ذاك.

2 – It has been narrated to us by Muhammad Bin Isa, from Safwaan, from Zareeh Al-Maharaby, who has narrated:

'Abu Abdullah^{asws} said: 'The earth will not be except it will have in it a knowledgeable one^{asws}. It is not good for the people apart from that'.

(3) حدثنا محمد بن عيسى عن ابن ابى عمير عن على بن ابى حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله جل وعز اجل واعظم من ان يتترك الارض بغير امام.

3 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated:

'Abu Abdullah^{asws} said that: 'Allah^{azwj} is more Majestic, and more Mighty, and more Great, than Leaving the earth without an Imam^{asws} (being in it)'.

(4) حدثنا محمد بن عيسى عن محمد بن الفضيل عن ابى حمزة عن ابى جعفر عليه السلام قال والله ما ترك الارض منذ قبض الله ادم الا وفيها امام يهتدى به إلى الله وهو حجة الله على عباده ولا تبقى الارض بغير امام حجة الله على عباده.

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated:

'Abu Ja'far^{asws} having said: 'By Allah^{azwj}, the earth has not been left, since the Capture (passing away) of Adam^{as}, except that in it is an Imam^{asws} guiding to Allah^{azwj}, and he^{asws} is the Proof^{asws} of Allah^{azwj} on His^{azwj} servants, and the earth does not remain without an Imam^{asws}, Proof^{asws} of Allah^{azwj} on His^{azwj} servants'.

(5) حدثنا محمد بن عيسى عن ابن ابى عمير عن الحسين بن ابى العلاء قال قلت لابي عبد الله تبقى الارض يوما بغير امام قال لا

5 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Abu Al-A'ala who said:

'I said to Abu Abdullah^{asws}, 'Can the earth remain without an Imam^{asws} for even one day?' He^{asws} said: 'No'.

(6) حدثنا احمد بن محمد عن النضر بن سويد عن يحيى الحلبـي عن ابي العمار عن سليمان بن خالد عن ابـي جعفر عليه السلام قال ما كانت الارض الا وله فيها عالم.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from YYahya Al-Halby, from Ayub Bin Hur, from Suleyman Bin Kahlid, who has narrated:
‘Abu Ja’far^{asws} said: ‘The earth was never in a state, but in it was a knowledgeable one^{asws}.

(7) حدثنا بعض اصحابنا عن الوشا عن ابن الاحمر عن الحسن بن زياد العطار قال قلت لابي عبد الله عليه السلام ما يكون الارض الا وفيها عالم قال بلـى.

7 – It has been narrated to us by one of our companions, from Al-Washaa, from Abaan Al-Ahmar, from Al-Hassan Bin Ziyad Al-Ataar who said:
I asked from Abu Abdullah^{asws}, ‘The earth will never be except in it is a knowledgeable one^{asws}? He^{asws} said: ‘Yes’.

(8) وعنـه عنـ الحـسنـ بنـ عـلـىـ الـوـشـاـ عنـ اـبـىـ الـاحـمـرـ عنـ الـحـرـثـ بنـ الـمـغـيـرـةـ قالـ سـمـعـتـ اـبـاـ عـبـدـ اللهـ عـلـىـ السـلـامـ يـقـولـ انـ الـارـضـ لاـ تـنـتـرـكـ الاـ بـعـالـمـ يـحـتـاجـ اـلـنـاسـ إـلـيـهـ وـلاـ يـحـتـاجـ إـلـىـ النـاسـ وـيـعـلـمـ الـحـلـالـ وـالـحـرـامـ.

8 – And from him, from Al-Hassan Bin Ali Al-Washaa, from Abaan Al-Ahmar, from Al-Hars Bin Al-Mugheira who said:
I heard Abu Abdullah^{asws} say that: ‘The earth will not be left except with a knowledgeable one^{asws}, the people being needy to him^{asws}, and he^{asws} not being needy to the people, and he^{asws} would know the Permissible and the Prohibited’.

(9) حدثنا احمد بن يعقوب عن يزيد عن ابن ابي عمير عن سعد بن ابي خلف عن الحسن بن زياد العطار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لا تكون الا وفيها حجة انه لا يصلح الناس الا ذاك ولا تصلح الارض الا ذاك.

9 – It has been narrated to us by Ahmad Bin Yaqoub, from Yazeed, from Ibn Abu Umeyr, from Sa’d Bin Abu Khalaf, from Al-Hassan Bin Ziyad Al-Ataar who said:
I heard Abu Abdullah^{asws} say that: ‘The earth does not (exist) except that in it is a Proof^{asws}. It is neither good for the people and nor for the earth to be without him^{asws}.

(10) حدثنا محمد بن عيسى عن ابن ابي عمير عن منصور بن يونس عن اسحق بن عمار عن ابـى عبد الله عليه السلام قال سمعته يقول ان الارض لا تخـلـواـ الاـ وـفـيـهـ حـجـةـ كـيـمـاـ اـزـدـادـ المـؤـمـنـونـ شـيـئـاـ رـدـهـمـ وـانـ نـقـصـوـاـ شـيـئـاـ اـتـمـهـ لـهـمـ.

10 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Amaar, who has narrated:
I heard Abu Abdullah^{asws} say that: ‘The earth is not abandoned, except in it is a Proof^{asws} in order to rectify the believers, if they are in excess of something, he^{asws} reduces it from them, and if they are deficient in something, he^{asws} completes it for them’.

(11) حدثنا على بن اسماعيل عن احمد بن النضر عن الحسين بن ابـى العـلـاـ قالـ قـلـتـ لـابـىـ عـبـدـ اللهـ عـلـىـ السـلـامـ تـرـكـ الـارـضـ بـغـيرـ اـمـامـ قـالـ لـاـ فـقـلـنـاـ لـهـ تـكـونـ الـارـضـ وـفـيـهـ اـمـامـانـ قـالـ لـاـ اـمـامـ صـامـتـ لـاـ يـتـكـلـمـ وـيـتـكـلـمـ الذـىـ قـبـلـهـ.

11 – It has been narrated to us by Ali Bin Ismail, from Ahmad Bin Al-Nazar, from Al-Husayn Bin Abu Al-Aala who said:
I said to Abu Abdullah^{asws}, ‘Is the earth left without an Imam^{asws}? He^{asws} said: ‘No’. We said to him^{asws}, ‘Will there be (a time) for the earth and in it are two Imams^{asws}? He^{asws} said: ‘No, except that an Imam^{asws} will be silent, and the one^{asws} preceding him^{asws} will speak’.

(12) حدثنا احمد بن محمد عن الحسن بن علىـ عنـ فـضـالـ عنـ ثـلـبةـ عنـ اـسـحـقـ عنـ مـوـلـىـ لـابـىـ عـبـدـ اللهـ عـلـىـ السـلـامـ قالـ سـمـعـتـهـ يـقـولـ لـاـ تـكـونـ الـارـضـ الاـ وـفـيـهـ مـنـ يـعـرـفـ الزـيـادـ وـالـنـقـصـانـ فـإـذـاـ جـاءـ الـمـسـلـمـونـ بـزـيـادـةـ رـمـىـ بـالـزـيـادـةـ وـاـذـ جـاؤـ بـالـنـقـصـانـ اـتـمـهـ لـهـمـ وـلـوـ ذـلـكـ لـاـخـتـلـطـ عـلـىـ الـمـسـلـمـينـ اـمـرـهـ.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Is'haq Bin Amaar, from a slave of Abu Abdullah^{asws} who said:

'I heard him^{asws} say: 'There will never be (a time) for the earth except in it will be one^{asws} who recognises the excesses and the deficiencies. If the Muslims come with excess, he^{asws} will dispose of the excess, and if they come with the deficiency, he^{asws} will complete it for them, and had it not been for that, the matters would be confusing for the Muslims'.

(13) حدثنا عباد بن سليمان عن سعد بن عمارة عن ابى الحسن الرضا عليه السلام قال ان الحجة لا تقوم الله على خلقه الا بامام حتى يعرف.

13 – It has been narrated to us by Abaad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad Bin Amaarat, who has narrated:

'Abu Al-Hassan Al-Reza^{asws} said that: 'Allah^{azwj} does not Establish the Proof^{asws} except by an Imam^{asws}, until he^{asws} is recognised (as being the Proof^{asws})'.

(14) حدثنا محمد بن عيسى عن الحسن بن محبوب والجال عن العلا عن محمد بن مسلم عن ابى جعفر عليه السلام قال لا تبقى الارض بغير امام ظاهر.

14 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub and Al-Hajaal, from Al-A'ala, from Muhammad Bin Muslim, who has narrated:

'Abu Ja'far^{asws} said: 'The earth does not remain without an apparent Imam^{asws}'.

(15) حدثنا محمد بن عيسى عن الحسن بن محبوب عن هشام بن سالم عن ابى اسحق الهمداني قال حدثى الثقة من اصحابنا انه سمع امير المؤمنين عليه السلام يقول اللهم لا تخلى الارض من حجة لك على خلقك ظاهر او خافى مغمور لئلا تبطل حجتك وبنيانك.

15 – It has been narrated to us by Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Abu Is'haq Al-Hamadany, from a reliable one from his companions, who has narrated:

'I heard Amir-ul-Momineen^{asws} say: 'Our^{asws} Allah^{azwj}, Does not Keep the earth empty from a Proof^{asws} for You^{azwj} on Your^{azwj} creatures, apparent or hidden, so as not to invalidate Your^{azwj} Argument and the argument of Your^{azwj} Prophets^{as}'.

(16) حدثنا محمد بن عيسى واحمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حى ظاهر تفرع إليه الناس في حلالهم وحرامهم فقال يا ابا يوسف لا ان ذلك لبين في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا عدوكم من يخالفكم ورابطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

16 – It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I said to Abu Abdullah^{asws}, 'Is the earth ever be empty from a knowledgeable one^{asws} from among you^{asws} that the people can resort to regarding their Permissible and their Prohibitions?' He^{asws} said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah^{azwj}. He^{azwj} Said: "**[3:200] O you who believe! be patient and excel in patience**", from your enemies that are against you, "**and remain steadfast**" with your Imam^{asws} "**and fear Allah^{azwj}**", for what He^{azwj} has Ordered you and Obligated upon you'.

(17) حدثنا احمد بن الحسين بن على عن على بن فضال عن عمرو بن سعيد المدايني عن صدق بن صدقه قال سمعت ابا عبد الله عليه السلام يقول لن تخلو الارض من حجة عالم يحيى فيها ما يميتون من الحق ثم تلا هذه الاية يريدون ان يطفئوا نور الله بافواهم والله متم نوره ولو كره الكافرون.

17 – It has been narrated to us by Ahmad Bin Al-Husayn Bin Ali, from Ali Bin Fazaal, from Amro Bin Saeed Al-Madaainy, from Sadaq Bin Sadaqa who said:

'I heard Abu Abdullah^{asws} say: 'The earth will never be empty from a Proof^{asws}, a knowledgeable one^{asws} who revives in it what has died from the truth'. Then he^{asws} recited this Verse "**[9:32] They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse**".

(11) باب في الانمة ان الارض لا تخلو منهم ولو كان في الارض اثنان لكان احدهما الحجة

CHAPTER 11 – REGARDING THE IMAMS^{asws} THAT THE EARTH IS NOT EMPTY FROM THEM^{asws}, AND IF THERE WERE IN THE EARTH TWO^{asws}, ONE^{asws} OF THEM^{asws} WOULD BE THE PROOF^{asws}

(1) حدثنا الهيثم النهدي عن البرقى عن خلف بن حماد عن ابن بن تغلب قال أبو عبد الله عليه السلام الحجة قبل الخلق ومع الخلق وبعد الخلق.

1 – It has been narrated to us by Al-Hasam Al-Nahdy, from Al-Barqy, from Khalaf Bin Hamaad, from Abaan Bin Taghlub who said:

‘Abu Abdullah^{asws}: ‘The Proof^{asws} was before the creation, and is with the creation, and will be after the creation’.

(2) حدثنا الهيثم النهدي عن أبيه عن يونس بن يعقوب قال سمعت أبا عبد الله عليه السلام يقول لو لم يكن في الدنيا إلا اثنان لكان الإمام أحدهما.

2 – It has been narrated to us by Al-Haysam Al-Nahdy, from his father, from Yunus Bin Yaqoub who said:

‘I heard Abu Abdullah^{asws} say: ‘If there will ever be no one in the world except for two persons, one^{asws} of them would be the Imam^{asws};’

(3) حدثنا احمد بن محمد عن على بن اسماعيل عن ابن سنان عن حمزة بن الطيار قال سمعت أبا عبد الله عليه السلام يقول لو لم يبق في الارض الا اثنان لكان أحدهما الحجة على صاحبه.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al-Tayaar who said:

‘I heard Abu Abdullah^{asws} say: ‘If no one remains in the earth except for two persons, one^{asws} of them will be the Proof^{asws} on his^{asws} companion’.

(4) حدثنا احمد بن محمد عن محمد بن الحسن عن ابن سنان عن عماره بن الطيار قال لو لم يبق في الارض الا اثنان لكان أحدهما الحجة ولو ذهب أحدهما بقى الحجة.

4 – It has been narrated to us by Ahmad bin Muhammad, from Muhammad Bin Al-Hassan, from Ibn Sinan, from Ibn Amaarat Bin Al-Tayaar who said:

‘If no one remains in the earth except for two persons, one^{asws} of them will be the Proof^{asws}, and if one of them^{asws} goes, the remaining one will be the Proof^{asws}.’

(5) حدثنا محمد بن عيسى عن أبي عماره بن الطيار قال سمعت أبا عبد الله عليه السلام يقول لو لم يبق في الارض الا اثنان لكان أحدهما الحجة.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Amaarat Bin Al-Tayaar who said:

‘I heard Abu Abdullah^{asws} say: ‘If no one remains in the earth except for two persons, one of them^{asws} will be the Proof^{asws}.’

(12) ان الارض لا تبقى بغير امام لو بقيت لساخت

CHAPTER 12 – THE EARTH DOES NOT REMAIN WITHOUT AN IMAM^{asws}, IF IT DOES SO, IT WILL SINK (IMPLODE)

(1) حدثنا محمد بن الحسين عن ابى داود المسترق عن احمد بن عمر قال قلت لابى الحسن عليه السلام هل يبقى الارض بغير امام فانا نروى عن ابى عبد الله عليه السلام قال لا يبقى الارض الا ان يسخن الله على العباد قال لا تبقى إذا لساخت.

1 – It has been narrated to us by Muhammad Bin Al-Hassan, from Abu Dawood Al-Mustaraq, from Ahmad Bin Umar who said:

‘I said to Abu Al-Hassan^{asws}, ‘Does the earth remain without an Imam^{asws}, for we are reporting from Abu Abdullah^{asws} having said that the earth does not remain (without an Imam^{asws}) except that Allah^{azwj} would Make it implode on the servants’. He^{asws} said: ‘It cannot remain so or it will implode’.

(2) حدثنا محمد بن عيسى عن محمد بن الفضيل عن ابى حمزة الثمالي قال قلت لابى عبد الله عليه السلام تبقى الارض بغير امام قال لو بقيت الارض بغير امام لساخت.

2 – It has been narrated to us by Muhammad Bin Isa, from Muhammd Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

‘I said to Abu Abdullah^{asws}, ‘Does the earth remain without an Imam^{asws}?’ He^{asws} said: ‘If the earth were to be without an Imam^{asws}, it would implode’.

(3) حدثنا محمد بن عيسى قال حدثني المؤمن حدثني أبو هراسة عن ابى جعفر عليه السلام قال لو ان الامام رفع من الارض ساعة لساخت باهله كما يموج البحر باهله.

3 – It has been narrated to us by Muhammad Bin Isa, from Al-Mo'min, from Abu Haraasa, who has narrated:

‘Abu Ja'far^{asws} said: ‘If the Imam^{asws} were to be raised from the earth for a moment, it would implode (swallowing up) its inhabitants just as the waves of the sea would (swallow) its inhabitants’.

(4) حدثنا محمد بن على بن اسماعيل عن العباس بن معروف عن على بن مهزيار عن محمد بن الهيثم عن محمد بن الفضيل عن ابى الحسن الرضا عليه السلام قال قلت له يكون الارض بلا امام فيها قال لا إذا لساخت باهله.

4 – It has been narrated to us by Muhammad Bin Ali Bin Ismail, from Al-Abbas Bin Ma'rour, from Ali Bin Mahziyar from Muhammad Bin Al-Haysam, from Muhammad Bin Al-Fazeyl, who has narrated:

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘Will the earth ever be without an Imam^{asws} in it?’ He^{asws} said: ‘No, it would sink with its inhabitants’.

(5) حدثنا محمد بن سليمان عن سعد بن احمد بن سعد عن ابى الحسن الرضا عليه السلام قال قلت له هل تبقى الارض بغير امام قال لا فقلت فانا نروى عن ابى عبد الله عليه السلام انه قال لا تبقى الا ان يسخن الله على العباد قال لا تبقى إذا لساخت.

5 – It has been narrated to us by Muhammad Bin Suleyman, from Sa'd Bin Sa'd, from Ahmad Bin Umar, who has narrated:

‘Abu Al-Hassan Al-Reza^{asws} said, ‘I said to him^{asws}, ‘Does the earth remain without an Imam^{asws}?’ He^{asws} said: ‘No’. I said, ‘We are reporting from Abu Abdullah^{asws} that he^{asws} said that the earth will not remain except that Allah^{azwj} would Make it implode on the servants’. He^{asws} said: ‘It does not remain if it (does then it will) implode’.

(6) حدثنا الحسين بن محمد عن معلى بن الحسن بن على الوشا قال سألت الرضا عليه السلام هل تبقى الارض بغير امام قال لا فقلت فانا نروى انها لا تبقى الا ان يسخن الله على العباد قال لا تبقى إذا لساخت.

6 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washa who said:

'I asked Al-Reza^{asws}, 'Does the earth remain without an Imam^{asws}?' He^{asws} said: 'No'. I said, 'We are reporting that it does not remain and that Allah^{azwj} would Make it to implode on the servants'. He^{asws} said: 'It does not remain if it implodes'.

(7) حدثنا محمد بن ابى طاهر محمد بن سليمان عن احمد بن هلال قال اخبرنى سعيد عن سليمان الجعفري قال سألت ابا الحسن الرضا عليه السلام قلت تخلى الارض من حجة الله قال لو خلت الارض طرفة عين من حجة لساخت باهله.

7 – It has been narrated to us by Muhammad Bin Muhammad, from Abu Tahir Muhammad Bin Suleyman, from Ahmad Bin Hilal, from Saeed, from Suleyman Al-Ja'fary who said:

'I asked Abu Al-Hassan Al-Reza^{asws}, I said, 'Will the earth be empty from Proof^{asws} of Allah^{azwj}?' He^{asws} said: 'If the earth were to be empty from the Proof^{asws} of Allah^{azwj} for the blink of an eye, it would implode on its inhabitants'.

13 - باب في الانمة إذا مرض منهم امام يعرف الذي بعده

CHAPTER 13 – REGARDING THE IMAMS^{asws}, WHEN AN IMAM^{asws} FROM THEM^{asws} PASSES AWAY, THE ONE^{asws} AFTER HIM^{asws} REALISES THAT

(1) حدثنا الحسين بن محمد عن ابى جعفر محمد الربيع عن رجل من اصحابنا عن ابى الجارود قال قلت لابى جعفر عليه السلام جعلت فداك إذا مرض عالكم اهل البيت باى شئ يعرف الذى يجئ من بعده قال بالهدائة والاطلاق واقرار آل محمد صلى الله عليه وآلہ بالفضل ولا يسأل عن شئ مما بين دفتين الا اجاب عنه.

1 – It has been narrated to us by Al-Husayn Bin Muhammad, from Abu Ja'far Muhammad Al-Rab'ie, from a man from our companions, from Abu Al-Jaroud who said:

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you, when a knowledgeable one^{asws} from among you^{asws} the People^{asws} of the Household passes away, by what thing can he^{asws} be recognised as being the one after him^{asws}?' He^{asws} said: 'By the calmness, and the silence, and the acceptance of the Progeny^{asws} of Muhammad^{saww}, with the preference, and he^{asws} will not be asked about anything which is in between the two covers (Holy Quran), except that he^{asws} will answer from it'.

(2) وعن علی بن محمد عن محمد بن جمهور عن موسی عن الحنان عن الحرث بن المغيرة قال قلت لابی عبد الله عليه السلام بم یعرف صاحب هذا الامر قال بالسکينة والوقار والعلم والوصية.

2 – And from him, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Musa, from Al-Hanaan, from Al-Hars Al-Mugheira who said:

'I said to Abu Abdullah^{asws}, 'With what does he^{asws} know that he^{asws} is the Master^{asws} of this Command (Imamate)?' He^{asws} said: 'With the tranquillity, and the dignity, and the knowledge, and the bequest'.

14 - باب في الانمة ان الخلق الذي خلف المشرق و المغرب يعرفونهم ويؤتونهم و يبرؤن من اعدائهم

CHAPTER 14 – REGARDING THE IMAMS^{asws} THAT THE CREATURES WHICH ARE BEHIND THE EAST AND THE WEST RECOGNISE THEM^{asws}, AND THEY COME TO THEM^{asws}, AND KEEP AWAY FROM THEIR^{asws} ENEMIES

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن بعض رجاله عن أبي عبد الله عليه السلام عن أبيه عن على بن الحسين عن أمير المؤمنين عليه السلام قال إن الله بلدة خلف المغرب يقال لها جابلقا وفي جابلقا سبعون ألف أمة ليس منها أمة إلا مثل هذه الأمة فما عصوا الله طرفة عين فما يعملون عملا ولا يقولون قولًا إلا الدعاء على الأولين والبرائة منهم والولاية لاهل بيته رسول الله صلى الله عليه وآله.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from one of his men, who has narrated:

‘Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali Bin Al-Husayn^{asws}, from Amir-ul-Momineen^{asws} having said that: ‘Allah^{azwj} has a city behind the West, which is called Jaabalqa, and in Jaabalqa there are seventy thousand communities. There is no community from it like this community. They do not disobey Allah^{azwj} even for the blink of an eye. They do not perform any deed, nor do they speak any words except that they supplicate against the first two and keep away from them both (Tabarra), and they are on the Wilayah of the People^{asws} of the Household of the Messenger of Allah^{saww}.

(2) حدثنا يعقوب بن اسحق بن ابراهيم الجريري عن ابي عمران الارمني عن الحسن بن الجارود عن حدثه عن ابي عبد الله عليه السلام قال ان من وراء ارضكم هذه ارضها بيضاء ضئلا منها فيها خلق يعبدون الله لا يشركون به شيئا يبرؤن من فلان وفلان.

2 – It has been narrated to us by Yaqoub Bin Is'haq Bin Ibrahim Al-Jareery, from Abu Umraan Al-Armany, from Al-Hassan Bin Al-Jaroud, who has narrated:

‘Abu Abdullah^{asws} said: ‘There is at the back of this earth of yours, a white earth with light illuminating from it. In it are creatures that worship Allah^{azwj}. They do not associate anything with Him^{azwj}. They keep away (Tabarra) from that one and that one’.

(3) حدثنا احمد بن موسى عن الحسين بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال ان من وراء عين شمسكم هذه اربعين عين شمس فيها خلق كثير وان من وراء قمركم اربعين قمرا فيها خلق كثير لا يدركون ان الله خلق آدم ام لم يخلقه الهموا الها ما لعنة فلان وفلان.

3 – It has been narrated to us by Ahmad Bin Musa, from Al-Husayn Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has narrated:

Abu Abdullah^{asws} said: ‘Behind this sun of yours there are forty suns in which are numerous creatures, and that behind this moon of yours there are forty moons in which are numerous creatures. They do not know whether Allah^{azwj} Created Adam^{as} or not. He^{azwj} has Inspired them with an Inspiration, so they send curses upon that one and that one’.

(4) حدثنا احمد بن محمد بن الحسين قال حدثني احمد بن ابراهيم عن الحسين عن بسطام عن عبد الله بن بکير قال حدثني عمر بن يزيد عن هشام الجواليقى عن ابي عبد الله عليه السلام قال إن الله مدينة خلف البحر سعتها مسيرة اربعين يوما فيها قوم لم يعصوا الله قط ولا يعرفون ابليس ولا يعلمون خلق ابليس نلقاهم في كل حين فيسألونا عما يحتاجون إليه ويسألونا الدعاء فتعلمهون ويسألونا عن قائمنا حتى يظهر

4 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn, from Ahmad Bin Ibrahiim, from Amaar, from Ibrahim Bin Al-Husayn, from Bastaan, from Abdullah Bin Bakeyr, from Amro Bin Yazeed, from Hashaam Al-Jawalayqi, who has narrated:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} has a city behind the ocean. Its capacity (area) is the travel distance of forty days. In it are a people who do not disobey Allah^{azwj} at all, and do not recognise Iblees^{la}, nor do they know of the creation of Iblees^{la}. We^{sws} meet them all the time. They ask us^{asws} of whatever their requirements may be, and they ask us^{asws} to pray for them. We^{asws} teach them, and they ask us^{asws} about our^{asws} Qaim^{asws} until he^{asws} makes his^{asws} appearance.

وفيهم عبادة واجتهد شديد ولم ينطلي عليهم ابواب مابين المصراع إلى المصراع مأة فرسخ لهم تقديس واجتهد شديداً لو رأيتوا هم لا يحتقرتم عملكم يصلى الرجل منهم شهراً لا يرفع راسه من سجوده طعامهم التسبيح ولباسهم الورق ووجوههم مشرقة بالنور إذا رأوا منا واحد لحسوه واجتمعوا إليه واخذوا من أثره إلى الأرض يتبركون به

And among them, they perform worship with great diligence, and for their city there are doors, the distance between one of its shutter to the other shutter is of forty Farsakhs. They perform (acts of worship) with great reverence and diligence. If you were to see them, you would despise your own deeds. The man among them Prays for a month without raising his head from prostration. Their food is the Praise, and their clothing is the paper, and their faces are shining by the light. If one of you were to see one of them, you would gather around him, and take from him the effects of it to the earth in order to be blessed by it.

لهم دوى إذا صلوا اشد من دوى الريح العاصف فيهم جماعة لم يضعوا السلاح منذ كانوا ينتظرون قائمنا يدعون ان يربهم ايام وعمر احدهم الف سنة إذا رأيتمهم رأيت الخشوع والاستكانه وطلب ما يقربهم إليه إذا حبسنا ظنوا ان ذلك من سخط يتعاهدون ساعة التي نلتئم فيها

Their sounds, which they make whilst Praying, is more severe than the sound made by the wind. The violent ones among them have not put down their weapons since the time they have been waiting for our^{asws} Qaim^{asws} claiming that lest they should see him^{asws} even if the age of one of them is of a thousand years. If you were to see them, you will see reverence and submissiveness, and they seek that which will bring them closer to him^{asws}. If we^{asws} are imprisoned, they think that this is from the difficulties of the time in which we^{asws} will be coming to them.

لا يسمون لا يفترون يتلون كتاب الله كما علمناهم وان فيما نعلمهم مالو تلى على الناس لکفروا به ولا نکروه يسئلوننا عن الشئ إذا ورد عليهم من القرآن ولا يعرفونه فإذا اخبرناهم به انشدحروا لهم لما يسمعون منا ويستلوا الله طول البقاء وان لا يفقدونا ويعلمون ان المنة من الله عليهم فيما نعلمهم عظيمة

They do not get bored, nor do they fabricate. They recite the Book of Allah^{azwj} just as we^{asws} have taught them, and that what we^{asws} have taught them is what they recite to the people. They do not disbelieve in it, nor do they deny any of it. They ask us^{asws} about something which they come across from the Quran, and they do not understand it, and if they are informed about it, their chests are pleased by it when they hear it from us^{asws}. They ask Allah^{azwj} to lengthen our^{asws} stay and that they should not lose us^{asws}, and they know that this is a Favour from Allah^{azwj} to them, for what we^{asws} have taught them is great.

ولهم خرجة مع الامام إذا قاموا يسبقون فيها اصحاب السلاح منهم ويدعون الله ان يجعلهم من ينتصر به لدينهم فيهم كهول وشبان وإذا رأى شاب منهم الكهل جلس بين يديه جلسة العبد لا يقوم حتى يأمره لهم طريق اعلم به من الخلق إلى حيث يريد الامام

They will come out with the Imam^{asws} if he^{asws} makes a stand. Among them is an armed group and they supplicate to Allah^{azwj} that He^{azwj} should Make them to be the ones by whom the Religion will triumph, including the elderly and the young ones of them. And if you were to see the young ones from them sees a middle-aged person, he would sit in front of him like the sitting of a slave, not getting up until he orders

them. For them is a way which they know of from the people, as to what is required by the Imam^{asws}.

فإذا أمرهم الإمام بامر قاموا ابدا حتى يكون هو الذي يأمرهم بغيره لو انهم وردوا على مابين المشرق والمغرب من الخلق لاقوه في ساعة واحدة لا يختل الحديد فيه ولهم سبوف من حديد غير هذا الحديد لو ضرب احدهم بسيفه جيلاً لقد حتي يفصله يغزو بهم الإمام الهند والديلم والكرك والترك والروم وبربر وما بين جابرسا إلى جابلقا وهما مدستان واحدة بالشرق واخرى بالمغرب لا يأتون على اهل دين الا دعوهم إلى الله والى الاسلام والى الاقرار بمحمد صلى الله عليه وآله ومن لم يسلم قتلوه حتى لا يبقى بين المشرق والمغرب وما دون الجبل احد الا اقر.

If the Imam^{asws} were to order them with a command, they will keep to it forever until he^{asws} issues an order other than that. If they respond to what is in between the East and the West from the creatures, they would do it in an hour. The iron does not break them as their swords are made of a metal other than this iron. If one of them were to strike at the mountain with his sword, it would disintegrate. The Imam^{asws} will rise supported by them, Al-Hind (India), and Al-Daylam (Persia) and Al-Kark, and Al-Tark, and Al-Roum (Rome), and Berber (North Africa), and what is in between Jabarsa upto Jabalqa, and these two are cities. One of them is in the East and the other one is in the West.

They will not come to a people of a religion except that they will invite them to Allah^{azwj}, and to Islam, and to the acceptance of Muhammad^{saww}, and the one who does not submit, they will kill him, until there will not remain anyone in between the East and the West, and what is inside the mountain, except that he will accept'.

(5) حدثنا سلمة بن الخطاب عن سليمان بن سماعة وعبد الله بن محمد عن عبد الله ابن القاسم عن سماعة يرفعه إلى الحسن وأبي الجارود وذكراه عن ابن سعيد الهمداني قال قال الحسن بن علي عليه السلام إن الله مدينة في المشرق ومدينة في المغرب على كل واحد سور من حديد في كل سور سبعون الف مصراع يدخل من كل مصراع سبعون الف لغة ادمي ليس منها لغة الا مخالف الاخرى وما فيها لغة الا وقد علمناها وما فيها وما بينها ابن نبى غيرى وغير اخي وانا الحجة عليهم.

5 – It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at and Abdulla Bin Muhammad, from Abdullah Al-Qasim, from Sama'at with an unbroken chain going up to Al-Husayn and Abu Al-Jaroud, from Abu Saeed Al-Hamdan who said:

'Al-Hassan Bin Ali^{asws} said that: 'Allah^{azwj} has a city in the East and a city in the West. Each one of them has a wall of iron, and on each wall are seventy thousand shutters. From each of the shutters are people who speak seventy thousand languages, with each language being different than the other, and there is no language therein but we^{asws} know of it, and what is in them and what is in between them, and there is no son^{asws} of a Prophet^{as} other than myself^{asws}, and other than my^{asws} brother^{asws}, and I^{asws} am the Proof^{asws} over them'.

(6) حدثنا سلمة عن احمد بن عبد الرحمن بن الصيرفي عن محمد بن سليمان عن يقطين الجواليقى عن فقلة عن ابى جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسامهما.

6 – It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalaat, who has narrated: 'Abu Ja'far^{asws} having said that: 'Allah^{azwj} Created a mountain of green aquamarine which encompasses the world, and that mountain is more greener than the vegetation under the sky. And He^{azwj} Created creatures, and did not Obligate them anything from what He^{azwj} has Obligated upon the creatures from the Prayers and the Zakaat, and all of them are invoking curses upon two men from this community'. He^{asws} named them both'.

(7) حدثنا احمد بن الحسين عن على بن زياد عن عبد الله بن عبد الله الدهقان عن ابى الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطق زبرجة خضراء فمن خضرتها احضرت السماء قال قلت وما النطق قال الحجاب والله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

7 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan^{asws} say that: 'Allah^{azwj} has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'. I said, 'And what is the Domain?' He^{asws} said: 'The veil. By Allah^{azwj}, behind that (veil) are seventy thousand worlds, more numerous than the number of the human beings, and the Jinn, and all of them curse that one and that one'.

(8) حدثنا محمد بن هارون عن ابى يحيى الواسطي عن سهل بن زياد عن عجلان ابى صالح قال سئلت ابا عبد الله عليه السلام عن قبة آدم فقلت له هذه قبة آدم فقال نعم والله قباب كثيرة اما ان خلف مغربكم هذا تسعه وتلثين مغربا ارضا ببيضاء ومملوقة خلقا يستضيئون بنورنا لم يعصوا الله طرفة عين لا يدرون اخلق الله آدم ام لم يخلقه يبرؤن من فلان وفلان قيل له كيف هذا يتبرؤن من فلان وفلان وهم لا يدرون اخلق الله آدم ام لم يخلقه فقال للسائل اتعرف ابليس قال لا الا بالخبر قال فأمرت باللعنة والبرائة منه قال نعم قال فكذلك امر هؤلاء.

8 – It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Waasiti, from Sahl Bin Ziyad, from Ajlaan Abu Saleh who said:

'I asked Abu Abdullah^{asws} about Adam^{as}'s dome. I said to him^{asws}, 'This is Adam^{as}'s dome'. He^{asws} said: 'Yes, by Allah^{azwj}, there are many domes, and that behind this west of yours, are thirty nine white earths, and are full of creatures, who get illuminated by our^{asws} light. They do not disobey Allah^{azwj} even for the blink of an eye. They do not know that Allah^{azwj} Created Adam^{as} or whether He^{azwj} did not Create him^{as}. They keep away (Tabarra) from that one and that one'. I said to him^{asws}, 'How do they keep away from that one and that one, and they do not know whether Allah^{azwj} has Created Adam^{as} or did not Create him^{as}?'. He^{asws} said to the questioner: 'Do you know Iblees^{la}?'. He said, 'No, except by the news'. He^{asws} said: 'You have been ordered for the curses and the keeping away from him^{la}?'. He said, 'Yes'. He^{asws} said: 'And such is the matter for those ones'.

(9) حدثنا محمد بن عيسى عن يونس عن عبد الصمد عن ابى جعفر عليه السلام قال سمعته يقول ان من وراء هذه اربعين عين شمس ما بين شمس الى شمس اربعون عاما فيها خلق كثير ما يعلمون ان الله خلق آدم اولم يخلقه وان من وراء قمركم هذا اربعين قمرا مابين قمر الى قمر مسيرة اربعين يوما فيها خلق كثير ما يعلمون ان الله خلق آدم اولم يخلقه قد الهموا كما الهمت النحل لعنة الاول والثانى في كل وقت من الاوقات وقد وكل بهم ملائكة متى ما لم يلعنوها عذبوها.

9 – It has been narrated to us by Muhammad Bin Isa, from Yunus, from Abdul Samad, who has narrated:

'I heard Abu Ja'far^{asws} say that: 'Behind this here, are forty suns, and between the sun to the (other) sun are forty years. In them are numerous creatures who do not know that whether Allah^{azwj} Created Adam^{as} or whether He^{azwj} did not Create him^{as}. And behind this moon of yours, are forty moons, and the distance between a moon to the (other) moon is a travel distance of forty years. In them are numerous creatures who do not know whether Allah^{azwj} Created Adam^{as} or whether He^{azwj} did not Create him^{as}. He^{azwj} Inspired them just as He^{azwj} Inspired the bee. They curse the first and the second all the time from the times. Each one of them has an Angel with him. When he does not invoke curses, the Angel punishes him'.

(10) حدثنا احمد بن محمد عن ابى يحيى الواسطي عن درست عن عجلان ابى صالح قال دخل رجل على ابى عبد الله عليه السلام فقال له جعلت فداك هذه قبة آدم قال نعم وفيه قباب كثيرة ان خلف مغربكم هذا تسعه وتلثين مغربا ارضا ببيضاء مملوقة خلقا يستضيئون بنورها لم يعصوا الله طرفة عين ما يدرون ان الله خلق آدم ام لم يخلق يترؤن من فلان وفلان لعنهم الله.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Yahya Al-Waasity, from Darsat, from Ajlaan Abu Saleh who said:

‘A man came to Abu Abdullah^{asws}. He said to him^{asws}, ‘May I be sacrificed for you^{asws}, this here is the dome of Adam^{as}’. He^{asws} said: ‘Yes, and in it are many domes behind this West of yours, where there are twenty nine white earths full of creatures, being illuminate by its light. They do not disobey Allah^{azwj} even for the blink of an eye. They do not know that whether Allah^{azwj} Created Adam^{as} or He^{azwj} has not Created. They keep away (Tabarra) from that one and that one, may Allah^{azwj} Curse both of them’.

(11) وروى يعقوب بن يزيد عن ابن أبي عمير عن رجالة عن أبي عبد الله عليه السلام رفع الحديث إلى الحسن بن على انه قال ان الله مدینتين احدهما بالمشرق والآخر بال المغرب عليهما سور من حديد وعلى كل مدینة منها سبعون الف الف مصراع من ذهب وفيها سبعون الف لغة يتكلم كل لغة بخلاف لغة صاحبه وانا اعرف جميع اللغات وما فيهما وما بينهما وما عليهما حجة غيري وغير الحسين عليه السلام اخي

11 – It has been reported by aqoub Bin Yazeed, from Ibn Abu Umeyr, from his man, who has narrated:

‘Abu Abdullah^{asws} has narrated with an unbroken chain from Al-Hassan Bin Ali^{asws} having said that: ‘Allah^{azwj} has two cities, one of them in the East, and the other in the West. In both of them are walls of iron, and on each of the two cities are seventy thousand, thousand shutters of gold, and in them seventy thousand, thousand languages are spoken, each language being different to the other language, and I^{asws} understand all the languages, and what is in them, and what is between them, and there is no Proof^{asws} over them other than myself^{asws} and my^{asws} brother Al-Husayn^{asws}.

(12) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد بن جمهور عن سليمان بن سماعه عن عبد الله بن القاسم عن سماعة عن مهران عن أبي الجارود عن أبي سعيد قال قال الحسن بن على ان الله مدینة بالمشرق ومدینة بالمغرب على كل واحدة سور من حديد في كل سور سبعون الف مصراع من ذهب تدخل من كل مصراع سبعون الف لغة ادميين وليس فيها لغة الا مخالف للاخرى وما منها لغة الا وقد علمتها ولا فيهما ولا بينهما ابن نبى غيري و غير اخى وانا الحجة لهم.

12 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad Al-Asfahany, from Muhammad Bin Jamhour, from Suleyman Bin Sama'hu, from Abdullah Bin Al-Qasim, from Sama'at, from Mahraan, from Abu Al-Jaroud, from Abu Saeed who said:

‘Al-Hassan Bin Ali^{asws} said that: ‘Allah^{azwj} has a city in the East and a city in the West, and on each one of them is a wall from iron, and in each wall are seventy thousand shutters of gold, and from every shutter seventy thousand languages are included, and there is no language among these but it differs from the other, and there is no language from it except that I^{asws} have the knowledge of it, and there is no son^{asws} of a Prophet^{as} other than myself^{asws} and other than my^{asws} brother^{asws}, and I^{asws} am the proof^{asws} to them’.

15 باب في ان الانمة إذا دخلوا على سلطان واحبوا ان يحال بينهم ففعلوا

CHAPTER 15 – REGARDING THE IMAMS^{asws}, WHENEVER THEY^{asws} ENTERED TO THE (PRESENCE OF) SULTAN, THEY^{asws} LIKED TO HAVE A VEIL IN BETWEEN, SO THEY^{asws} DID THAT

(1) حدثنا احمد بن محمد عن الحسين بن علي عن علي بن ميسير قال لما قدم أبو عبد الله عليه السلام على ابي جعفر اقام أبو جعفر مولى له على راسه وقال له إذا دخل على فاضرب عنقه فلما دخل أبو عبد الله عليه السلام نظر إلى ابي جعفر واسر شيئاً بيته وبين نفسه لا يدرى ما هو ثم اظهر يامن يكفي خلقه كلهم ولا يكفيه احد اكفي شر عبد الله بن علي فصار أبو جعفر لا يبصر مولاه ولا يبصره قال فقال أبو جعفر يا جعفر بن محمد لقد اتعنتك في هذا الحر فانصرف فخرج أبو عبد الله من عنده فقال أبو جعفر لمولاه ما منعك ان تفعل ما امرتاك به فقال لا والله ما ابصرته ولقد جاء شيء حال بيته وبينه قال أبو جعفر والله لئن حدثت بهذا الحديث لاقتلناك.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Ali, from Ali Bin Maysar who said:

'When Abu Abdullah^{asws} went to Abu Ja'far (Al-Mansour the Abbasid Caliph), Abu Ja'far positioned his slave near to his head and said to him, 'When he^{asws} enters, strike his^{asws} neck (With a sword)'. When Abu Abdullah^{asws} entered, he^{asws} looked at Abu Ja'far (Al-Mansour) and there was something between him and himself^{asws}, I don't know what it was. Then he^{asws} supplicated: 'O One Who^{azwj} Suffices for all His^{azwj} creatures, and no one suffices for Him^{azwj}, save me^{asws} from the evil of Abdullah Bin Ali'. Abu Ja'far (Al-Mansour) did not see his slave nor did his slave see him. Abu Ja'far (Al-Mansour) said, 'O Ja'far Bin Muhammad^{asws}, I have troubled you^{asws} in this heat, so you^{asws} can leave'. Abu Abdullah^{asws} went out from his presence. Abu Ja'far (Al-mansour) said to his slave, 'What prevented you to do what I had ordered you with?' He said, 'No, by Allah^{azwj}, I did not see him^{asws}, and something came between me and him^{asws}'. Abu Ja'far (Al-Mansour) said, 'By Allah^{azwj}, if you narrate this incident (to anyone), I will kill you'.

(2) عنه عن الهيثم النهدي عن الحسن بن محبوب عن معاوية بن وهب قال كنت مع ابى عبد الله بالمدینة وهو راكب حماره فنزل وقد كنا صرنا إلى السوق أو قريباً من السوق قال فنزل وسجد واطل السجود وانا انتظره ثم رفع راسه قال قلت جعلت فداك رأيتك نزلت فسجدت قال انى ذكرت نعمة الله على ذكرت نعمة الله على قلت قرب السوق والناس يجتمعون ويذهبون قال انه لم يرني احد.

2 – From him, from Al-Haysam, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said: 'I was with Abu Abdullah^{asws} in Al-Madina, and he^{asws} was riding on his^{asws} donkey. He^{asws} descended, and we were at the market, or very close to the market. He^{asws} descended and prostrated, and prolonged his^{asws} prostration, and I was looking at him^{asws}. Then he^{asws} raised his^{asws} head. I said, 'May I be sacrificed for you^{asws}. I saw that you^{asws} descended and you^{asws} prostrated'. He^{asws} said: 'I^{asws} remembered the Bounty of Allah^{azwj} to me^{asws}'. I said, 'Near the market, and the people are coming and going?' He^{asws} said, 'Not one of them has seen me^{asws}'.

(3) حدثنا محمد بن عيسى رفعه إلى المفضل بن عمر قال قال المفضل كان بين ابى عبد الله وبين بعض بنى امية شئ فدخل أبو عبد الله عليه السلام على الديوان فقام إلى البوابين فقال من ادخل على هذا قالوا لا والله ما رأينا احدا.

3 – It has been narrated to us by Muhammad Bin Isa, with an unbroken chain going up to Al-Mufazzal Bin Umar who said:

'There used to be something (a veil) between Abu Abdullah^{asws} and some of the Clan of Umayya. Abu Abdullah^{asws} entered into the court. The gatekeepers were asked, 'Who entered by this door?' They said, 'No, by Allah^{azwj}, we did not see anyone'.

16 - باب في الأئمة أنهم الذين ذكرهم الله يعرفون أهل الجنة والنار

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES ABOUT WHOM^{asws} ALLAH^{azwj} HAS MENTIONED THAT THEY^{asws} RECOGNISE THE INHABITANTS OF THE PARADISE AND THE FIRE

(1) حدثنا محمد بن الحسين عن عبد الرحمن بن أبي هاشم عن سالم بن أبي سلمه عن الهمق عن أبي جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اولئك الرجال الأئمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

‘Abu Ja’far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic “[7:46] And on the Heights are men who know them all by their marks”. He^{asws} said: ‘We^{asws} are those men^{asws}. The Imams^{asws} from us^{asws} recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in your tribes, the men from among you, recognising the ones from it from the good or evil’.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الحصين عن ابي حمزة عن ابي جعفر عليه السلام واسحق بن عمار عن ابي عبد الله عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال هم الائمة

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Husayn, from Muhammad Bin Al-Fazeyl, from Abu Hamza, from Abu Ja’far^{asws}, and Is’haq Bin Amaar, who has narrated:

‘Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic “[7:46] And on the Heights are men who know them all by their marks”. He^{asws} said: ‘They^{asws} are the Imams^{asws}.

(3) حدثنا احمد بن محمد عن الحسن بن علي الوشا عن ابي زيد عن الهمق عن ابي جعفر عليه السلام قال سأله عن قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم ما يعني بقوله وعلى الاعراف رجال قال المستم تعرفون عليكم عريفا على قبائلكم لتعرفوا من فيها من صالح أو طالح قلت بلى قال فنحن اولئك الرجال الذين يعرفون كلا بسيماهم.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Ahmad Bin Ayaaz, from Abu Zayd, fro Al-Halqam, who has narrated:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic “[7:46] And on the Heights are men who know them all by their marks”, what is the meaning of His^{azwj} Words “[7:46] And on the Heights are men”? He^{asws} said: ‘Do you not have recognition among you in your tribes to recognise whom from it is good or evil?’ I said, ‘Yes’. He^{asws} said: ‘And so we^{asws} are those men^{asws} who will be recognising them all by their virtues’.

(4) حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن ابي جعفر عليه السلام قال سأله عن هذه الاية وعلى الاعراف رجال يعرفون كلا بسيماهم قال يا سعد آلا محمد لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه واعرف لا يعرف الله الا بسبيل معرفتهم.

4 – It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa’ad Bin Tareyf, who has narrated:

‘I asked Abu Ja’far^{asws} about this Verse “[7:46] And on the Heights are men who know them all by their marks”. He^{asws} said: ‘O Sa’ad, the Progeny^{asws} of Muhammad^{saww} will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will they let anyone enter the Fire except the one who has denied them^{asws}, and they^{asws} denied him, and the

‘Heights...’ means Allah^{azwj} cannot be Recognised, except by the way of recognising them^{asws}.

(5) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى ايوب عن بريد العجلی قال سئلت ابا جعفر عليه السلام عن قول الله وعلی الاعراف رجال يعرفون کلا بسيماهم قال انزلت في هذه الامة والرجال هم الائمة من آل محمد قلت فالاعراف قال صراط بين الجنة والنار فمن شفع له الائمة منا في المؤمنين المذنبين نجا ومن لم يشفعوا له هو.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Ayyub, from Bureyd Al-Ajaly who said:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} “[7:46] And on the Heights are men who know them all by their marks”. He^{asws} said: ‘Descended in this community, and the men, they^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}. I said, ‘And the Heights?’ He^{asws} said: ‘The Path between the Paradise and the Fire. The ones for whom the Imams^{asws} from us^{asws} shall intercede, among the believers, the sinners, will be rescued, and the ones for whom they^{asws} shall not intercede, for them is the Fire’.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن طريف عن الاصبغ بن نباته قال كنت عند امير المؤمنين عليه السلام جالسا فجاءه رجل فقال له يا امير المؤمنين عليه السلام الاعراف رجال يعرفون کلا بسيماهم فقال له على نحن الاعراف نحن نعرف انصارنا بسيماهم ونحن الاعراف الذي لا يعرف الله الا بسبيل معرفتنا ونحن الاعراف نوقف يوم القيمة بين الجنة والنار فلا يدخل الجنة الا من عرفنا وعرفناه ولا يدخل النار الا من انكرنا وانكرناه وذلك بان الله تبارك وتعالى لو شاء لعرف الناس حتى يعرفوه ويوحدوه وبأتوه من بابه ولكن جعلنا ابوابه وصراطه وسبيله وبابه الذي يؤتى منه.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Tareyf, from Al-Asbagh Bin Nabata who said:

‘I was seated in the presence of Amir-ul-Momineen^{asws}, when a man came over and said to him^{asws}, ‘O Amir-ul-Momineen^{asws} “[7:46] And on the Heights are men who know them all by their marks”. Ali^{asws} said to him: ‘We^{asws} are the “A’raaf” (Recognisers). We^{asws} will recognise our^{asws} helpers by their marks, and we^{asws} are the “A’raaf” who, Allah^{azwj} cannot be recognised except by the way of our^{asws} recognition, and we^{asws} are the “A’raaf”, we^{asws} will stand between the Paradise and the Fire. None shall enter the Paradise except the one who recognises us^{asws} and we^{asws} recognise him, and none shall enter the Fire except for the one who denies us^{asws} and we^{asws} deny him, and that Allah^{azwj} Blessed and High, had He^{azwj} so Wished He^{azwj} would have Granted the people the understanding so that they would have recognised Him^{azwj}, and His^{azwj} Oneness, and would have come to Him^{azwj} His^{azwj} Doors, but He^{azwj} has Made us^{asws} to be His^{azwj} Doors, and His^{azwj} Path and His^{azwj} Way, and His^{azwj} Doors to get to Him^{azwj}.

(7) حدثنا الحسن بن علي بن فضال عن علي بن حنان عن اسياط عن احمد بن حنبل عن بعض اصحابه رفع الى الاصبغ بن نباته عن سلمان الفارسي قال اقسم بالله لسمعت رسول الله صلى الله عليه وآله وهو يقول لعلى يا على انت والوصياء من بعدى او قال من بعدك اعراف لا يعرف الله الا سبيل معرفتكم واعراف لا يدخل الجنة الا من عرفكم وعرفتموه ولا يدخل النار الا من انكركم وانكرتموه.

7 – It has been narrated to us by Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat, from Ahmad Bin Hanaan, from one of his companions with an unbroken chain going up to Al-Asbagh Bin Nabata, from Salmaan Al-Farsy^{ar} who said:

‘I^{ar} say by Allah^{azwj}, I^{asws} heard the Messenger of Allah^{saww} and he^{saww} said to Ali^{asws}: ‘O Ali^{asws}, you^{asws} and the successors^{asws} from after me^{saww}, or he^{saww} said: ‘from after you^{asws}, ‘are the “A’raaf” (Recognisers). Allah^{azwj} cannot be recognised except by the way of your^{asws} recognition, and the “A’raaf” (Recognisers) will not let enter the Paradise anyone except for the one who recognises them^{asws}, and they^{asws} will recognise him, and will not let anyone enter the Fire except for the one who denies them^{asws} and they will deny him’.

(8) حديثاً الحسين بن محمد بن عامر عن معلى بن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن وافق عن مقرن قال سمعت ابا عبد الله عليه السلام يقول جاء ابن الكوا إلى امير المؤمنين عليه السلام فقال يا امير المؤمنين وعلى الاعراف رجال يسيماهم فقل نحن الاعراف نعرف انصارنا بسيماهم و نحن الاعراف الذين لا يعرف الله عزوجل الا على الصراط فلا يدخل الجنّة الا من عرفنا ونحن عرفناه ولا يدخل النار الا من انكرنا وانكرناه ان الله لو شاء لعرف العباد نفسه ولكن جعلنا ابوابه وصراطه وسيله والوجه الذي يؤتى منه فمن عدل عن ولاتنا أو فضل علينا غيرنا فانهم عن الصراط لنأكلبون ولا سواء من اعتصم الناس به ولا سواء من ذهب حيث ذهب الناس ذهب الناس إلى عيون كثرة يفرغ بعضها في بعض وذهب من ذهب البنا إلى عين صافية تجري بأمور لأنفاد لها ولا انقطاع.

8 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Hasam Bin Waaqid, from Muqaran who said:

'I heard Abu Abdullaah^{asws} say: 'Ibn Kawaa came up to Amir-ul-Momineen^{asws} and said, 'O Amir-ul-Momineen^{asws}, "[7:46] And on the Heights are men who know them all by their marks". He^{asws} said: 'We^{asws} are the "A'raaf" (Recognisers). We^{asws} recognise our^{asws} helpers, and we^{asws} are the "A'raaf" (Recognisers) who, Allah^{azwj} Mighty and Majestic cannot be recognised except on their^{asws} Path. We^{asws} will not let anyone enter the Paradise except for the one, who recognises us^{asws}, and we will recognise him, and we^{asws} will not let anyone enter the Fire except for the one who denies us^{asws} and we^{asws} will deny him. If Allah^{azwj} so Desires to, He^{azwj} can Recognise the servants Himself^{azwj}, but He^{azwj} has Made us to be His^{azwj} Doors, and His^{azwj} Path, and His^{azwj} Way, and His^{azwj} Perspective to get to Him^{azwj}. The one who turned away from our^{asws} Wilayah, or preferred others over us^{asws}, so he is the one who will fall headlong from the Bridge (Al-Siraat), and the one who stayed with it (Al-Wilayah) is not equal to the one who went where the people went. The people went to the turbid springs and some of it emptied into the others, whilst the one who came to us^{asws} came to the clear spring flowing constantly without depletion or being cut off.'

(9) حديثاً الحسين بن محمد عن معلى بن محمد قال حديثاً أبو الفضل المداني عن أبي مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت علياً عليه السلام يقول إن العبد إذا دخل حفرته أتاه ملكان اسمهما منكر ونكير فاول من يسألانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عنده

9 – It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-FazAl-Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali^{asws} say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^{azwj}, then about his Prophet^{saww}, then about his Wali^{asws} (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

قال له رجل لمن عرف ربه ونبيه ولم يعرف ولية فقل مذنب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلاً ذلك لاسبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبى الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه وكل زمان عالم يحتج الله به لثلا يكون كما قال الضلال فبلهم حين فارقهم انبائهم ربنا لولا ارسلتنا اليها رسولاً نتبّع آياتك من قبل ان نذل ونخزي تمام ضلالتهم جهالتهم بالآيات وهم الاوصياء

A man said to him^{asws}, 'For the one who recognises his Lord^{azwj}, and his Prophet^{saww}, and does not recognise his Wali^{asws}? ' He^{asws} said: 'Not to those, and not to those, and one whom Allah^{azwj} Let's astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^{saww}, 'Who is the Wali^{asws} O Prophet^{saww}? ' He^{saww} said: 'Your Wali in this era is Ali^{asws}, and the one^{asws} after him^{asws}, his^{asws} successor^{asws}, and for every era there is a knowledgeable one^{asws} that Allah^{azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{as}, 'Our Lord^{azwj}, Send to us a

Messenger so that we may follow Your^{azwj} Signs before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{as} (of their Prophets^{as})

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاصحاء اصحاب الصراط وقف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلامي

Allah^{azwj} Answered them. He^{azwj} Said "**[20:135] Await: So you will come to know who is the follower of the even path and who goes right.**" So, their waiting was that they said, 'We are at the moment waiting to recognise the successor^{as} until we end up recognising the Imam^{asws}. So, due to that Allah^{azwj} enabled them to recognise that. The successors^{asws} are the Masters of the Bridge (Al-Siraat). They will be made to pause to them^{asws}. None will enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, and none will enter the Fire except the one who denies them^{asws} and they^{asws} deny him, because they^{asws} are the recognisers (Urafaa) of Allah^{azwj} whom Allah^{azwj} Made them^{asws} to be recognised when the Covenant was taken with them, and has Described them in His^{azwj} Book. The Mighty and Majestic Said "**[7:46] And on the Heights are men who know them all by their marks**".

هم الشهداء على اوليائهم والنبي الشهيد عليهم اخذ لهم مواثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم المواثيق بالطاعة فجرت نبوته عليهم وذلك قوله الله فكيف إذا جتنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومذا يومن الدين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا.

They^{asws} are witnesses over their^{asws} friends, and the prophet^{saww} is the witness over them^{asws}, having taken a Covenant for them^{asws} over the servants of their obedience to them^{asws}, and the Prophet^{saww} took a Covenant to them^{asws} for their^{asws} obedience to him^{saww}. His^{saww} Prophet-hood flows through them^{asws}, and that is the Statement of Allah^{azwj} "**[4:41] How will it be, then, when We bring from every people a witness and bring you as a witness against these? [4:42] On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah**"

(10) حدثنا احمد بن محمد عن ابى محمد الحجال عن رجل من نصر العطار رفعه قال قال رسول الله صلى الله عليه وآله لعلى يا على ثلث اقسم انهن حق انك والاصياء من بعدك عرفاء لا يعرف الله الا بسبيل معرفتكم وعرفاء لا يدخل الجنۃ الا من عرفتموه وعرفاء لا يدخل النار الا من انكرتموه.

10 –It has been narrated to us by Ahmad Bin Muhammad, from Abu Muhammad Al-Hajaal, from a man, from Nasr Al-Ataar with an ubroken chain said:

'The Messenger of Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}, three types are true. You^{asws} and the successors^{asws} from after you^{asws} and their^{asws} recognisers. Allah^{azwj} cannot be recognised except by way of your^{asws} recognition, and the recognisers will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} will recognise him, and the recognisers will not let anyone enter the Fire except the one who denies them^{asws} and they^{asws} will deny him'.

(11) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن بعض اصحابه عن سعد الاسكاف قال قلت لابي جعفر عليه السلام قوله عزوجل وعلى الاعراف رجال يعرفون كلامي فـقال يا سعد انها اعراف لا يدخل الجنۃ الا من عرفهم وعرفوه واعراف لا يدخل النار الا من انكرهم وانكروه واعراف لا يعرف الله الا بسبيل معرفتهم فلا سواء ما اعتصمت به المعتصمة ومن ذهب الناس إلى عين كدرة يفرغ بعضها في بعض ومن اتي آل محمد اتي عينا صافية تجري بعلم الله ليس لها نفاد ولا انقطاع ذلك وان الله لو شاء لا ربهم شخصه حتى يأتيه من بابه

11 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'dan, from Abdullah Bin Al-Qasim, from one of his companions, from Sa'd Al-Askaaf who said:

'I said to Abu Ja'far^{asws}, the Statement of the Mighty and Majestic "**[7:46] And on the Heights are men who know them all by their marks**". He^{asws} said: 'They^{asws} are the "A'raaf" (Recognisers) who will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} will recognise him, and will not let anyone enter the Fire except the one who denies them^{asws} and they^{asws} will deny him.'

Allah^{azwj} cannot be recognised except by the way of their^{asws} recognition. They are not equal to the one who stages a sitting and those that sit in it. And the one who went on the religion of the people, the people went to a turbid spring emptying one on to the other, and the one who came to the Progeny^{asws} of Muhammad^{saww}, came to a clean spring flowing with the knowledge of Allah^{azwj}, for which there is no depletion nor interruption (in the flow), and that Allah^{azwj}, had He^{azwj} so Desired, would not have Nurtured the person until he came to His^{azwj} door, because Allah^{azwj} has Made Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} as Doors which are from Him^{azwj}, and that is His^{azwj} Statement "**[2:189] and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard; and go into the houses by their doors**".

(12) حدثنا عبد الله بن عامر واحمد بن محمد بن عيسى عن عبد الله بن محمد الحجال عن رجل عن نصر العطار قال قال رسول الله صلى الله عليه وآلـهـ لعلـيـ يا علىـ عـلـيـهـ السـلـامـ ثـلـثـ اـقـسـمـ انـهـ حـقـ اـنـكـ وـالـاـوـصـيـاءـ عـرـفـاءـ لـاـ يـعـرـفـ اللهـ الاـ بـسـبـيـلـ مـعـرـفـتـكـ وـعـرـفـاءـ لـاـ يـدـخـلـ الـجـنـةـ الاـ مـنـ عـرـفـكـ وـعـرـفـمـوـهـ وـعـرـفـاءـ لـاـ يـدـخـلـ النـارـ الاـ مـنـ اـنـكـرـمـ وـانـكـرـتـمـوـهـ.

12 – It has been narrated to us by Abdullah Bin Aamir and Ahmad Bin Muhammad bin Isa, from Abdullah Bin Muhammad Al-Hajaal, from a man from Nasr Al-Ataar who said:

'The Messenger of Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}, three types, they are true. You^{asws} and the successors^{asws} from after you^{asws} and their^{asws} recognisers. Allah^{azwj} cannot be recognised except by way of your^{asws} recognition, and the recognisers will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} will recognise him, and the recognisers will not let anyone enter the Fire except the one who denies them^{asws} and they^{asws} will deny him'.

(13) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن عبيده بباع القصب عن أبي بصير عن أبي عبد الله عليه السلام قال سئلته عن قوله وعلى الاعراف رجال يعرفون كلام بسيماهم قال نحن اصحاب الاعراف فمن عرفناه كان منا ومن كان منا كان في الجنة ومن انكرناه في النار.

13 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Abu Baseer, who said:

'I asked Abu Abdullah^{asws} about His^{azwj} Statement "**[7:46] And on the Heights are men who know them all by their marks**". He^{asws} said: 'We^{asws} are the Masters of the Heights. The one whom we^{asws} recognise as being from us^{asws}, and the one from us^{asws} will be in the Paradise, and the one whom we^{asws} deny will be in the Fire'.

(14) حدثنا احمد بن محمد عن الحسن بن على عن اسحق بن ميمون عن سعد قال سئلت ابا جعفر عليه السلام عن قول الله تعالى وعلى الاعراف رجال يعرفون كلام بسيماهم فقال الانمة يا سعد.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Is'haq Bin maymoun, from A man from Sa'ad who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} the High "**[7:46] And on the Heights are men who know them all by their marks**". He^{asws} said: 'The Imams^{asws}, O Sa'ad'.

(15) حدثنا عبد الله بن محمد عن رواه عن الحسن ابن الحسين اللؤلؤي عن ابن سنان عن عنبسة القضباني عن أبي بصير عن أبي عبد الله عليه السلام قال سئلته عن قول الله وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اصحاب الاعراف فمن عرفنا كان منا ومن كان منا كان في الجنة ومن انكرنا كان في النار.

15 – It has been narrated to us by Abdullah Bin Muhammad, from Al-Hassan Ibn Al-Husayn Al-Lu'lui, from Ibn Sinan, from Anbasat Al-Qazbany, from Abu Baseer, who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} "**[7:46] And on the Heights are men who know them all by their marks**". He^{asws} said: 'We^{asws} are the Masters of the Heights. The one whom we^{asws} recognise as being from us^{asws}, and the one from us^{asws} will be in the Paradise, and the one whom we^{asws} deny will be in the Fire'.

(16) حدثنا محمد بن الحسين عن ابن اسنان عن عمار بن مروان عن المنخل عن جابر عن أبي جعفر عليه السلام قال سأله عن الاعراف ما هم قال هم اكرم الخلق على الله.

16 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ibn Asnaan, from Amaar Bin Marwaan, from Al-Mankhal, who said:

'I asked Abu Ja'far^{asws} about the "A'raaf". He^{asws} said: 'They^{asws} are the creatures most Prestigious to Allah^{azwj}'.

(17) حدثنا علي بن اسماعيل عن صفوان بن يحيى عن اسحق بن عمار عن ابي عبد الله في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال هم الانمة من اهل بيت محمد صلى الله عليه وآله.

17 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Is'haq Bin Amaar, who said:

'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic "**[7:46] And on the Heights are men who know them all by their marks**", said: 'They^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}'.

(18) حدثنا عباد بن سليمان عن سعد بن سعيد قال سأله ابا جعفر عليه السلام من هذه الاية وعلى الاعراف رجال يعرفون كلا بسيماهم قال هم يا سعد الانمة من آل محمد صلى الله عليه وآله.

18 – It has been narrated to us by Abaaad Bin Suleyman, from Sa'd Bin Sa'd who said:

'I asked Abu Ja'far^{asws} who^{asws} are these (men) in this Verse "**[7:46] And on the Heights are men who know them all by their marks**"?' He^{asws} said: 'O Sa'd, they^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}'.

(19) حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان بن يحيى عن ابن مسكان عن ابي بصير عن ابي جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال الانمة منا اهل البيت في باب من ياقوت احمر على سور الجنة يعرف كل امام منا ما يليه قال رجل ما معنى ما يليه قال من القرن الذي هو فيه إلى القرن الذي كان.

19 – It has been narrated to us by one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who said the following:

'Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic "**[7:46] And on the Heights are men who know them all by their marks**", said: 'The Imams^{asws} from us^{asws}, the People^{asws} of the Household, in the door of red rubies on the walls or the Paradise. Each Imam^{asws} from us^{asws} recognises what will be next'. A man said, 'What is the meaning of "What will be next"?' He^{asws} said: 'From the century in which he^{asws} is in to the century in which he^{asws} was'.

17 - باب في الإنماء انه كلهم غير الحيوانات

CHAPTER 17 – REGARDING THE IMAMS^{asws}, TO THEM^{asws} SPOKE OTHER THAN THE ANIMALS

(1) حدثنا ابراهيم بن هاشم عن الحسن بن علي اليعقوبي عن بعض اصحابه عن عبد الاعلى مولى آل سام عن ابى عبد الله عليه السلام قال اتى يهودي يقال له سجت رسول الله صلی الله علیه وآلہ فقل يا محمد جئتک ان اسالك عن ربک فان اجبتني عما اسألك عنه والا رجعت قال سل عما شئت قال اين ربک قال هو في كل مكان وليس في شيء من المكان محدود قال فكيف هو قال اصف ربی بالكيف والمکیف مخلوق الله ولا يوصف بخلافه فمن يعلم انك نبی قال فما بقی حوله حجر ولا غير ذلك الا تكلم بلسان عربي مبين ياسجت انه رسول الله صلی الله علیه وآلہ فقل سجت باالله ما رأیت کالليوم این ثم قال اشهد ان لا اله الا الله وان محمدا رسول الله صلی الله علیه وآلہ .

1 – It has been narrated to us by Ibrahim Bin Hasham, from Al-Hassan Bin Ali Al-Yaqoubi, from one of his companions, from Abdul A'ala, the slave of the Clan of Saam, from Abu Abdullah^{asws} having said:

'A Jew by the name of Sajat came to the Messenger of Allah^{saww}. He said, 'O Muhammad^{saww}, I have come to you^{saww} so that I may question you^{saww} about your^{saww} Lord^{azwj}. If you^{saww} answer me about what I ask from you^{saww}, I shall return (to your^{saww} faith)'. He^{saww} said: 'Ask whatever you like'. He said, 'Where is your^{saww} Lord^{azwj}?'. He^{saww} said: 'He^{azwj} is in every place, and there is nothing which is in a place, but it is limited by it'. He said, 'How is He^{azwj}?'. He^{saww} said: 'You are describing my^{saww} Lord^{azwj} by qualities, and the quality is a creation of Allah^{azwj}, and cannot be described by His^{azwj} creatures. The 'one' who teaches you, is a Prophet^{saww}. There did not remain any stone, or anything else except that it spoke in the clear Arabic language, 'O Sajat, he^{saww} is the Messenger of Allah^{saww}'. Sajat said, 'By Allah^{azwj}, I have not seen a day as clear like this'. Then he said, 'I testify that there is no god but Allah^{azwj} and that Muhammad^{saww} is the Messenger of Allah^{azwj}'.

(2) حدثنا احمد بن موسى عن احمد بن محمد المعروف بغازال عن عمر الجرجاني يرفعه إلى عبد الرحمن بن احمد السلماني عن امير المؤمنين على بن ابى طالب عليه السلام قال دعاني رسول الله صلی الله علیه وآلہ فوجهني إلى اليمن لا صلح بينهم فقلت له يارسول الله عليه السلام انهم قوم كثير وانا شاب حدث فقال لي يا على عليه السلام إذا صرت باعلى عقبة فيق فناد باعلى صوتك يا شجر يا مدر يا ثرى محمد رسول الله صلی الله علیه وآلہ يقرأكم السلام

2 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Muhammad Al-Marouf Bagzaal, from Muhammad Bin Umar Al-Jarjany with an unbroken chain going up to Abdul Rahmad Bin Ahmad Al-Salman, who said:

'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} said: 'The Messenger of Allah^{saww} called me^{asws}. He^{saww} directed me^{asws} to go to Yemen to effect a reconciliation between them. I^{asws} said to him^{saww}: 'O Messenger of Allah^{saww}, they are a numerous people, and I^{asws} have recently become a young man'. He^{saww} said to me^{asws}: 'O Ali^{asws}, whenever you^{asws} come to a big obstacle, call out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad^{saww}, the Messenger^{saww} of Allah^{azwj} sends his^{saww} greetings to you'.

قال فذهبت فلما صرت باعلى عقبة فيق اشرفت على اليمن فإذا هم باسرهم مقبلون نحوى مشرعون استثنهم متذکرون قسيهم شاهرون سلاهم فناديت با على صوتي يا شجر يامدر يا ثرى محمد صلی الله علیه وآلہ يقرأكم السلام قال فلم يبق شجرة ولا مدرة ولا ثرى الا ارتجت بصوت واحد وعلى محمد رسول الله صلی الله علیه وآلہ و علیک السلام فاضطربت قواهم القوم وارتعدت ركبهم ووقع السلاح من ايديهم و اقلوا مسرعين فاصلحت بينهم وانصرفت.

He^{asws} said: 'I^{asws} went. When I^{asws} came to the high point of Uqba, therein were the honourable ones of Yemen who were all equipped with their weapons in readiness for battle. So I^{asws} called out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad^{saww} sends his^{saww} greetings to you'. He^{asws} said: 'There did not remain a

tree, nor a mound of mud, nor soil except that they all responded in unison, ‘And upon Muhammad^{saww} the Messenger of Allah^{azwj}, and upon you^{asws} be greetings’. The people became restless and their knees trembled and they placed their weapons down from their hands and welcomed me in a rush. So I^{asws} effected a reconciliation between them and left’.

(3) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رياض عن ابي عبد الله عليه السلام وزراره عن ابى جعفر عليه السلام قال لما قتل الحسين ارسل محمد بن الحنفية إلى على بن الحسين عليه السلام فخلا به ثم قال له يابن اخى قد علمت ان رسول الله عليه وآلله كان قد جعل الوصية والامامة من بعده إلى على بن ابى طالب عليه السلام ثم إلى الحسن عليه السلام وقد قتل ابوك ولم يوص وانا عماك وصنو ابائك وولادتي من على وانا في سنى وقديمي احق بها منك في حداثك فلا تنازع عنى الوصية والامامة ولا تجاذبني

3 – It has been narrated to us by Ahmad Bin Muhammad and Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, who said:

‘Abu Abdullah^{asws}, as well as Zarara from Abu Ja’far^{asws} having said: ‘When Al-Husayn^{asws} was killed, Muhammad Bin Al-Hanafiyya sent a message to Ali^{asws} Bin Al-Husayn^{asws}. When he was alone with him^{asws}, he said, ‘O son of my brother^{asws}, it is known that the Messenger of Allah^{saww} had made the bequest and the Imamate from after him^{saww} to Ali^{asws} Bin Abu Talib^{asws}, then to Al-Hassan^{asws}, then to Al-Husayn^{asws}, and your^{asws} father^{asws} has been killed and he^{asws} did not bequeath, and I am your^{asws} uncle, and a twin of your^{asws} father, and have been born from Ali^{asws}, and I, in age am older and more deserving of it than you^{asws} are regarding recent events. Do not dispute with me regarding the bequest and the Imamate, and do not put me on the side’.

قال له على بن الحسين يا عم اتق الله ولا تدع ما ليس لك بحق انى اعظك ان تكون من الجاهلين يا عم ان ابى صلوات الله عليه اوصى إلى قبل ان يتوجه إلى العراق وعهد إلى في ذلك قبل ان يستشهد بساعة وهذا سلاح رسول الله صلى الله عليه وآلله عندي فلا تتعرض لهذا فاني اخاف عليك نقص العمر وتشتت الحال تعل حتى تحاكم إلى الحجر الاسود ونسئله عن ذلك

Ali^{asws} Bin Al-Husayn^{asws} said to him: ‘O uncle, fear Allah^{azwj} and do not make a claim to what is not for you by right. I^{asws} am admonishing you, lest you become one of the ignorant. O uncle, my^{asws} father^{asws} bequeathed to me^{asws} before he^{asws} directed himself^{asws} to Iraq, and took an oath to me^{asws} with regards to that an hour before he^{asws} was martyred, and these are the weapons of the Messenger of Allah^{saww} in my^{asws} possession. Do not expose yourself to this matter, for I^{asws} fear for you a reduction in your life and you should disperse immediately. Come, let us go for judgement to the Black Stone (*Al-Hajr Al-Aswad*), and we ask it about that’.

قال أبو جعفر عليه السلام وكان الكلام بينهما بمكة فانطلقا حتى إذا أتيا الحجر فقال على لمحمد ابداء وابتله إلى الله وسله ان ينطق لك فسأل الله محمد وابتله في الدعاء وسأل الله ثم دعا الحجر فلم يجبه فقال له على بن الحسين عليه السلام اما انك يا عم لو كنت وصيا واما لا جابر فقال له محمد فادع انت يابن اخى وسله فدعا الله على بن الحسين بما اراد ثم قال استلوك بالذى جعل فيك ميثاق الانبياء والوصياء و ميثاق الناس اجمعين لما اخبرتنا من الوصي والامام بعد الحسين بن على عليه السلام

Abu Ja’far^{asws} said: ‘There was a discussion between them at Mecca, and they went until they came up to the Stone. Ali^{asws} said to Muhammad: ‘Demonstrate it by supplicating to Allah^{azwj} and ask it to speak to you’. Muhammad asked it, and supplicated in the supplication, and asked Allah^{azwj}. Then he called out to the Stone. It did not answer him. Ali^{asws} Bin Al-Husayn^{asws} said to him: ‘But, O uncle, if you were the successor^{asws} and the Imam^{asws}, it would have answered you’. Muhammad said to him^{asws}, ‘You supplicate, O son^{asws} of my brother^{asws}, and ask it’. Ali^{asws} Bin Al-

Husayn^{asws} supplicated to Allah^{azwj} of what he^{asws} wanted, then he^{asws} said: 'I^{asws} ask you, by the One Who^{azwj} Made to be in you the Covenant of the Prophets^{saww} and the successors^{as} and the Covenant of the people altogether, inform us of the successor^{asws} and the Imam^{asws} after Al-Husayn Bin Ali^{asws}'.

فتحرك الحجر حتى كاد ان يزول عن موضعه ثم انطقه الله بلسان عربي مبين فقال اللهم ان الوصية والامامة بعد الحسين بن على عليه السلام إلى على بن الحسين بن على عليه السلام ابن فاطمة عليها السلام بنت رسول الله صلى الله عليه وآله صلوات الله عليهم فانصرف محمد بن الحنفية وهو يتولى على بن الحسين.

The Stone moved until it was about to be displaced from its original place, then Allah^{azwj} Made it speak in clear Arabic language. It said: 'Our Allah^{azwj}, The successorship and the Imamate after Al-Husayn Bin Ali^{asws} is to (be with) Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws}, the son^{asws} of Fatima^{asws}, the daughter^{asws} of the Messenger of Allah^{saww}. Muhammad Bin Al-Hanafiyya left, and he befriended Ali Bin Al-Husayn^{asws}.

(4) حدثنا محمد بن الجارود عن جعفر بن محمد بن يونس الكوفي عن اصحابنا عن ابى عبد الله عليه السلام قال لما انتهى رسول الله صلى الله عليه وآلہ إلى ركن الغربي قال فجازه فقال له الركن يا رسول الله صلى الله عليه وآلہ لست بعيداً من بيت ربک فما بالی لا لست مسلماً؟ قال فدنا منه النبي صلى الله عليه وآلہ فقال اسكن عليك السلام غير مهجور.

4 – It has been narrated to us by Muhammad Bin Al-Jaroud, from Ja'far Bin Muhammad Bin Yunus Al-Kufi, from a man from our companions, who said:

'Abu Abdullah^{asws} having said: 'When the Messenger of Allah^{saww} ended up at the Western Corner (*Rukn Al-Gharby*), it said to him^{saww}: 'O Messenger of Allah^{saww}, I am not distant from the House of your^{saww} Lord^{azwj}, so how come you^{saww} did not greet me?' The Prophet^{saww} approached it. He^{saww} said: 'Be at rest, upon you be peace, I^{saww} have not abandoned you'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على عن ابى بصير عن ابى عبد الله عليه السلام قال رسول الله صلى الله عليه وآلہ يوم خيبر فتكلم اللحم فقال يارسول الله صلى الله عليه وآلہ انى مسموم قال النبي صلى الله عليه وآلہ عند موته اليوم قطعت مطايى الاكلة التي اكلت بخيبر وما من نبى ولا وصى والا شهيد.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has narrated the following:

'Abu Abdullah^{asws} said: 'The Messenger of Allah^{saww} was poisoned on the day of Khayber. The meat spoke: 'O Messenger of Allah^{saww}, I am poisonous'. The Prophet^{saww} said near to his^{saww} passing away: 'Today my^{saww} insides have been rent asunder by the meal which I^{saww} ate at Khyber, and there is none from a Prophet^{as} or a successor^{as}, but is a martyr'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن عبد الله بن ميمون القداح عن ابى عبد الله عليه السلام قال سمت اليهودية النبي صلى الله عليه وآلہ في ذراع قال وكان رسول الله صلى الله عليه وآلہ يحب الذراع والكتف ويكره الورك لقربها من المبال قال لما اوتني بالشوا اكل من الذراع وكان يحبها فاكمل ما شاء الله ثم قال الذراع يا رسول الله صلى الله عليه وآلہ انى مسموم فتركه وما ذاك ينقض به سمه حتى مات صلى الله عليه وآلہ.

6 – It has been narrated to us by Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, who has narrated the following:

'Abu Abdullah^{asws} said: 'The arm (of a cooked sheep) spoke to the Prophet^{saww} and the Jews heard it. And the Messenger of Allah^{saww} loved the arm, and the shoulder, but disliked the hip due to its proximity to the Excretion. When he^{saww} was given the grill (meat), he^{saww} ate from the arm, and he^{saww} used to like it. He^{saww} ate whatever Allah^{azwj} so Desired, then the arm spoke, 'O Messenger of Allah^{saww}, I am poisonous. He^{saww} left it, and that did not invalidate its poison, until he^{saww} passed away'.

(7) حدثنا احمد بن موسى عن محمد بن احمد مولى حرب بن زياد عن عمير الجرجاني عن رجل من اصحاب بشير المريسي عن ابى يوسف عن ابى حنيفة عن عبد الرحمن عن امير المؤمنين عليه السلام قال دعاني رسول الله صلى الله عليه وآلہ و وجہنی إلى اهل الیمن لا صلح بينهم فقلت يا رسول الله صلى الله عليه وآلہ انهم قوم كثیر وانا شاب حدث فقال يا على إذا صرت باعلى عقبة فيق به ناد باعلى صوتک يا حجر يا شجر يا مدري يا ثرى محمد رسول الله صلى الله عليه وآلہ يقرئكم السلام

7 – It has been narrated to us by Ahmad Bin Musa, from Ahmad Bin Muhammad the slave of Hareyz Bin Ziyaat, from Muhammad Bin Umeyr Al-Jarjany, from a man from the companions of Basheer Al-Muraysi, from Abu Yusuf, from Abu Hanifa, from Abdul Rahman, who has said:

'Amir-ul-Momineen^{asws} said: 'The Messenger of Allah^{saww} called me^{asws}. He^{saww} directed me^{asws} to go to Yemen to effect a reconciliation between them. I^{asws} said to him^{saww}: 'O Messenger of Allah^{saww}, they are numerous people, and I^{asws} have recently become a young man'. He^{saww} said to me^{asws}: 'O Ali^{asws}, whenever you^{asws} come to a big obstacle, call out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad^{saww}, the Messenger^{saww} of Allah^{azwj} sends his^{saww} greetings to you'.

قال فمضيت فلما صرت باعلى عقبة فيق على اهل الیمن فإذا هم باسرهم مقبلون نحوی مشرعون استنهم متkickون قسيهم شاهرون سلاحهم فناديت باعلى صوتي يا حجر يامدر يا ثرى ان محمدا رسول الله صلى الله عليه وآلہ يقرئکم السلام فلم تبق حجرة ولا شجرة ولا مدرة ولا ثرى الا ارتجت بصوت واحد وعلى محمد رسول الله صلى الله عليه وآلہ وعلىك السلام فاضطربت فرائص القوم وارتعدت ركبتهم ووقع السلاح من اديهم واقبلوا نحوی مسرعين فاصلحت بينهم وانصرفت.

He^{asws} said: 'I^{asws} went. When I^{asws} came to the high point of Uqba, therein were the honourable ones of Yemen who were all equipped with their weapons in readiness for battle. So I^{asws} called out in a loud voice: 'O tree, O mound of mud, O soil, Muhammad^{saww} sends his^{saww} greetings to you'. He^{asws} said: 'There did not remain a tree, nor a mound of mud, nor soil except that they all responded in unison, 'And upon Muhammad^{saww} the Messenger of Allah^{azwj}, and upon you^{asws} be greetings'. The people became restless and their knees trembled and the placed their weapons down from their hands and welcomed me in a rush. So I^{asws} effected a reconciliation between them and left'.

(8) حدثنا احمد بن الحسين عن محمد بن ابراهيم عن عبد الله بن احمد قال حدثى محمد بن مسمع قال حدثى صالح بن حسان عن ابراهيم بن عبد الاكرم الانصاري ثم النجاري ان رسول الله صلى الله عليه وآلہ دخل هو وسهيل بن حنيف وخالد ابن ايوب الانصاري حطيطا من حيطان بنى نجار فلما دخل ناداه حجر على رأس بئر لهم عليه السوانى يصبح عليك السلام يا محمد اشفع إلى ربک ان لا يجعلنى من حجارة جهنم التي يعذب بها الكفرا فقال النبي صلى الله عليه وآلہ ورفع يديه اللهم لا تجعل هذا الحجر من احجار جهنم ثم ناداه الرمل السلام عليك يا محمد ورحمة الله وبركاته ادع الله ربک ان لا يجعلنى من كبريت جهنم فرفع النبي صلى الله عليه وآلہ يديه وقال اللهم لا تعجل هذا الرمل من كبريت جهنم فلما دنا رسول الله صلى الله عليه وآلہ إلى النخل تدللت العراجين فأخذ منها رسول الله صلى الله عليه وآلہ فاكل واطعم ثم دنى من العجوة فلما احسنته سجدت فبارك عليها رسول الله صلى الله عليه وآلہ قال اللهم بارك عليها وانفع بها فمن ثم روت العامة ان الكمة من الماء وثمارها شفاء للعيون والعجوة من الجنۃ.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from Muhammad Bin Ibrahim, from Abdullah Bin Ahmad Bin Caleb, from Muhammad Bin Masma'a, from Saaleh Bin Hasaan, from Ibrahim Bin Abdul Akram Al-Ansary, then Al-Najary that:

'The Messenger of Allah^{saww} entered along with Sahl Bin Haneyf, and Khalid Ibn Ayub Al-Ansary, in a wall from the walls of Bu Najaar. When he^{saww} entered, the stone at the top of their well called out shouting, 'And peace be upon you^{saww}', O Muhammad^{saww}, intercede to your^{saww} Lord^{azwj} that He^{azwj} should not Make me to be one of the stones of Hell, with which to Punish the infidels'. The Prophet^{saww} lifted his^{saww} hands and said: 'Our^{saww} Lord^{azwj}, do not Make this stone to be one of the stones of Hell'. Then the sand called out to him^{saww}, 'Peace be upon you^{saww}', O

Muhammad^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings. Supplicate to Allah^{azwj}, your^{saww} Lord^{azwj} that He^{azwj} should not Make me to be of the igniters of Hell'. The Prophet^{saww} raised his^{saww} hands and said: 'Our^{saww} Allah^{azwj}, do not Make this sand to be of the igniters of Hell'. When the Messenger of Allah^{saww} approached the palm tree, the dates were dangling from it. The Messenger of Allah^{saww} took from it. He^{saww} ate and fed, then the (Al-Ajwa) dates lowered themselves. When he^{saww} felt it prostrating, the Messenger of Allah^{saww} blessed it. He^{saww} said: 'Our^{saww} Allah^{azwj}, Bless it, and I^{saww} have benefitted from it'. Hence the general public has narrated that Al-Kamaat (truffles) are from Al-Mann (Manna), and its fruit is a healing for the eye, and Al-Ajwa (dates) is from the Paradise'.